The LUTHERAN

READY FOR CHURCH SCHOOL

And an Ohio congregation is ready for them

LUTHERAN
LOGICAL SEMINA
LIBRARY

Vol. 41, No. 49

SEPTEMBER 9, 1959

Topsy-Turvy

NOT LONG AGO my daughter acquired a desk for her room. Now she can study without the competition from the television in the living room.

IN A SHORT time the desk was loaded with pen sets, books, pennants, and other gadgets dear to the heart of a teenager. Among these is a tiny globe—the kind with a pencil sharpener in its base.

One day, while dusting, I accidentally knocked over the globe. It fell out of its small frame and I promptly clamped it in again. Then, much to my amusement I saw that I had put it in upside down. Reversing it, I couldn't help thinking that is pretty much the state of the world today. Many of us feel, at times that everything is topsy-turvy.

BUT WE WHO worship the Christ have one consolation. We know that one thing remains stable, no matter how hectic the world and our lives become. Jesus Christ is the same yesterday, and today, and for ever.

—GRACE H. GEIGER

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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The LUTHERAN

Average
By John M. Mangum 12

rl Marx Was
Angry Man
By Robert E. Lee 17

al Christians
e Unimportant
By Wade F. Hook 21

uth Maps Course
r Action
y Richard Brunner and
Sandra Wilson 23

hurch in the News - 4

ashington - - - - 10

anadian Affairs - - 11

verseas: Germany - 36

ews in the Churches:

nada - - - - - - - 47

ntral States - - - - - 41

Y.: Binghamton - - - 42

w York City - - - - 42

rth Carolina - - - - 37

cific Southwest - - - - 40

.: Gettysburg - - - - 45

.: Reading - - - - - 46

.: Wilkes-Barre - - - - 45

rginia - - - - - - - 39

ve Make a Family - 26

Vorship Notebook - 29

ersonal Problem Clinic 30

ible Study - - - - - 32

ooks - - - - - - - 34

Conclusion - - - 50

THIS WEEK . . .

● GREATEST DANGER of communism is not what it does to the world politically but what it does to personal values—faith, family and education, says Pastor Robert E. Lee of Church of the Redeemer (ULC) in Atlanta, Georgia. Last summer he made a trip around the world and when he came home he was so concerned about the complacency among Christians in America that he preached a series of sermons on the subject. This week, we publish his analysis of Communist goals (*page 17*). Next week, Pastor Lee will discuss Communist versus Christian education.

● PARISH EDUCATION'S John Mangum got his travel orders from an IBM machine that punched out the "median" parish school (average in size and facilities) on a card and sent him to London, Ohio, where he investigated St. John's Sunday school which comes closest to the ideal average. Spending a weekend with the people and pupils of St. John's, he returned with a story (*page 12*) and a cover picture that captures the joys and problems of Lutheran Sunday schools throughout America.

● LATE ON MONDAY (Aug. 17) night, a tired jalopy from Texas limped into a parking space on Cornell University's campus. The last of the 2,100 convention-bound Luther Leaguers had arrived at their destination. Single-minded determination of the youngsters to prevail over heat and an exacting schedule turned the five-day meeting into an impressive witness. Convention report is on *page 23*).

● PREMIER KHRUSHCHEV'S visit to the U.S., atom bomb tests and other world issues were discussed by the world's leading churchmen on an island off Greece (*pages 4-6*).

THE CHURCH IN THE NEWS

Premier's visit welcomed

Two Russian churchmen were interested listeners as the Central Committee of the World Council of Churches was told at its annual meeting last month on the Island of Rhodes that churches should "welcome" the forthcoming visit of Soviet Premier Nikita S. Khrushchev to the United States.

The visit may further East-West negotiations for world peace, said a report presented by Dr. O. Fred Nolde of Philadelphia, director of the Commission of the Churches on International Affairs. Although "aspirations of East and West are mutually exclusive," the great powers "are increasingly aware of the common danger of atomic warfare and the necessity of seeking an agreement in the field of armament," the CCIA report said. Because both sides are "uneasy" about the destructive power of modern warfare, "new opportunities for discussion and negotiation are at hand."

Atom ban should continue

Last year the U.S. and Great Britain had agreed to halt testing of nuclear weapons for a ten-month period which expires Oct. 31. Fear of the danger to health from atomic fall-out was a major factor influencing suspension of the te
Russia refused to join in the agreeme
but is not known to have conducted r
clear tests since last November.

"We urge the powers not to resu
tests unilaterally so that statesmen m
have time to achieve agreements," D
Nolde's commission pleaded. "A trea
to cease all tests — atmosphere, spa
and underground — should be urgen
sought." Powers that have not yet ma
tests ought not start them while interr
tional control is under discussion, D
Nolde added in an evident reference
France, which has announced plans
explode atom bombs in the Sahara th
autumn.

(President Eisenhower last week a
nounced that the U.S. would contin
suspension of atom tests at least un
Dec. 31 of this year.)

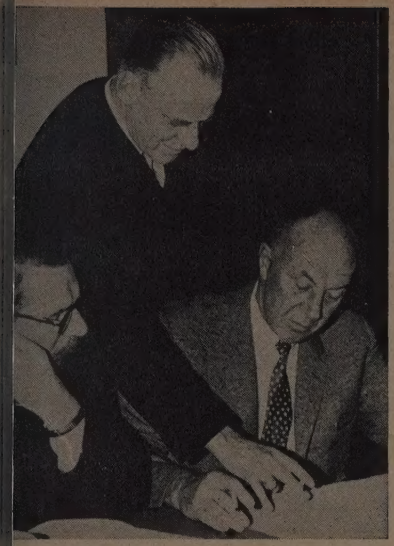
Another section of the CCIA repo
asked international control of outer spac
so "military rivalries of earth" would n
be projected into the ether and so "peac
ful scientific investigation" could co
tinue.

Russian churchman agrees

The "common moral task" of th
churches today is to "stop nuclear wea
ons tests and to achieve their comple
abolition," agreed a message read to th
committee from Metropolitan Nikol
second-ranking prelate of the Russi
Orthodox Church.

"We Christians must stand above th
political contradictions of our time an
give to the divided peoples an example
unity, peace, brotherhood and love, r
moving ourselves from all self-sufficie
isolationism and unfriendly relations
each other," the Moscow churchman
message continued.

Metropolitan Nikolai had met wit
World Council leaders to discuss possib



REPORT ON WORLD PROBLEMS
. Elfan Rees, Dr. Visser 't Hooft and . Nolde prepare document for World uncil meeting on Island of Rhodes

ssian Orthodox membership in the rld organization. Present at the ses-ns at Rhodes as official visitors from e Moscow Patriarchate were Archpriest taly M. Borovoy of Leningrad and Vic- Alexeev of Moscow.

The 90-member Central Committee termines World Council policy be-een the five-year general assemblies. filiated with the council are 171 Protes-nt, Anglican and Orthodox commun-ns with 180 million members in more an 50 countries. Chairman of the Cen-l and executive committees of the uncil is Dr. Franklin Clark Fry, United utheran Church president.

Secret diplomacy?

World Council member churches will ollow with interest" developments in e Roman Catholic ecumenical council called for 1961 by Pope John, a report said. It noted that the council will "have bearing on relations among several churches," although it will be limited to Roman Catholics. Early reports had indicated that the Eastern Orthodox churches, which are members of the World Council, might be invited to the papal meeting in hope of re-union with Rome, from which they have been separated since 1054.

A tremor that was felt from Rome to Moscow stirred the Central Committee sessions when a group of Orthodox leaders held a "secret" meeting with two Roman Catholic representatives who were attending the sessions at Rhodes as accredited journalists. They were the Rev. C. J. Dumont of Paris, editor of the Roman Catholic review *Istina*, and the Rev. J. G. M. Willebrands of Utrecht, Holland. Both are leaders in Roman Catholic ecumenical movements. Among the Orthodox clergy who attended the meeting were the two visitors from the Moscow Patriarchate.

Widely-circulated reports said the Roman Catholic priests had extended an invitation to Orthodox churchmen to attend a theological conference in Venice next year at which union between the Orthodox and Roman churches would be discussed.

Report is denied

Metropolitan James of Philadelphia, spokesman for the Ecumenical Patriarchate at Istanbul, denied the reports, calling the meeting with the priests a "friendly and informal theological contact." He said there was "no discussion or negotiation concerning any official contacts between the two churches concerned."

In Rome, Cardinal Eugene Tisserant, dean of the Sacred College, said no official invitation had been extended by the

Roman Catholic Church for the proposed theological conference. The Rome radio, however, quoted "authoritative Vatican sources" as saying that Pope John would welcome a Roman Catholic-Orthodox meeting to discuss reunion.

Assembly moved to India

In other matters, the Central Committee—

— Voted to hold the 1961 General Assembly at New Delhi, India, instead of on the island of Ceylon because the "political and communal situation" on the predominantly Buddhist island makes a meeting there "inadvisable."

— Decided to make religious liberty a major theme of its 1960 meeting in Scotland because of the "plight of persecuted Protestants in Colombia" and other lands.

— Heard that most member churches replying so far had approved merger of the World Council and the International Missionary Council, although the Orthodox churches remained strongly opposed.

— Was warned that "freedom, justice and peace itself" were threatened by the "population explosion" in backward countries. Hesitancy of the churches was preventing a "more realistic approach" to the problem of population control.

Filthy films cause concern

Protestants may not like censorship, but prompt action needs to be taken against motion pictures that overemphasize sex and violence, the West Coast Broadcasting and Film Commission of the National Council of Churches warned. In New York last week to confer with Protestant leaders on the emergency, George A. Heimrich, the commission's director, reported that the "situation has been getting worse during the last six months."

A dozen recent movies have unduly stressed sex and violence to build up b office appeal, Mr. Heimrich said. He clined to name them because it wo give them added publicity. "Either t production code has broken down or is not being applied," Mr. Heimri added. "In any event, the code seems be running wild." The code is a set rules by which major movie produc administer their own censorship of fil Recent Supreme Court decisions ha sharply curtailed state or local censorsh

Public wants them, producer says

In Hollywood, *Daily Variety* said t West Coast commission felt a "deep c cern over the numbers and types of H lywood films that overemphasize sex sex's sake and violence for violenc sake." It reported that the Protest group might even advocate a boycott theaters showing indecent films.

Speaking for the producers of fil Samuel J. Briskin, vice president of C lumbia Pictures, rejected the Protest group's protest. "The public will s enough tell us what they want and w they don't want and bad taste will k back quickly," he said. "The motion p ture industry does not have to be asham of itself." He asserted that no individ or group had any right to censor industry.

Obscenity law gains

Teen-agers were the special target "smut peddlers" who sent obscene p tures and books through the mails, R Kathryn E. Granahan (D.-Pa.) had clared after a hearing held by the Ho Postoffice Subcommittee of which sh chairman. Witnesses had told the c mittee that publishers got mailing lists juveniles and sent them pornographic obscene matter. Present laws made pr ecution ineffective.

Last month both House and Senate mmittees acted favorably on measures at would strengthen the Postmaster eneral's authority to impound such ma- ial and prosecute the suspected offend- . First offenders would get either a e-year jail term or a $5,000 fine, but cond offenders would get a mandatory l term under the new law.

Sen. Estes Kefauver (D.-Tenn.), who roduced the Senate measure with 12 sponsors, said that the "huge profits" de out of the sale of pornography had de fines ineffective. "For the most rt, they are fly-by-nighters who when ght and fined change their address d the name of their company and go ht back into business," he said. "Virtu- y every religious, civic and fraternal up in this country is on record in favor stricter laws against the evil dissemi- ion of hard-core pornography."

urt upholds school prayer

'Almighty God, we acknowledge our pendence upon Thee and we beg Thy blessings upon us, our parents, our teachers and our country."

With the approval of New York State's Board of Regents, these words were used as a school-opening prayer last year by 6,000 pupils of Herricks School District on Long Island. Five residents and the New York Civil Liberties Union objected strongly. Prayers in school constituted an infringement of their constitutional rights, they said, carrying the fight to the state's supreme court.

Last month Justice Bernard S. Meyer ruled that recitation of a prayer at the start of the school day was not unconstitutional, but that it must not be compulsory. In a 35,000-word decision the Supreme Court Justice said, "Nothing in the history of the First or Fourteenth Amendment or in the personal views of Franklin, Madison or Jefferson suggests any intention to exclude non-compulsory prayer from the schools." The fact that a few people didn't like the prayer wasn't a constitutional reason for prohibiting it, the judge said.

SCHOOL CLASS STARTS DAY'S PROGRAM WITH SILENT PRAYER
Some children might have to leave the room

The decision was watered down by the court's advice that children who did not wish to join in the prayer be kept in other rooms while it was being offered. Parents had the right to make "a conscious choice" about whether "a child shall or shall not participate," Judge Meyer said. Teachers must be instructed not to comment on participation in the prayer nor "suggest or request that any posture or language be used or dress be worn or not be used or worn," he continued.

No garb, no teachers

Roman Catholic nuns may wear the normal garb of their order while teaching in public schools, Ohio Attorney General William Saxbe had ruled last year. Protestants kicked up a storm of protest. A measure to prohibit such teaching was introduced into the state legislature, but never came to a vote.

Last month County Prosecutor Randall Metcalf advised Ohio's Washington County school board not to renew teaching certificates for four garbed nuns who are the only teachers in the Churchtown Elementary School at Watertown. The school has 113 pupils. All but six or seven are said to be Roman Catholic. Classes are held in a building owned by St. John the Baptist Roman Catholic Church and leased for $250 monthly by the school board. The prosecutor said the arrangement provided "a parochial school supported by public taxation." He said 65 pupils had left the school last year because parents did not want them to be taught by nuns.

Churchtown youngsters faced an extended vacation as school board members said they could not hire lay teachers to replace the nuns. The board planned to seek court permission to continue temporarily with the nuns as teachers, pending clarification of the rulings.

Women name magazine editor

In preparation for the merger of th American Evangelical, Augustana, Suo and United Lutheran churches, boar and auxiliaries of the four bodies are a ranging to unify their programs. Fir striking results have been magazine me gers in the field of parish education an women's work. Next month the first issu of *Resource*, a parish education month replacing the ULC's *Parish School*, A gustana's *Church School Teacher* an AELC's *Teacher's Tidings*, will appea Editor is the Rev. John Mangum (ULC and associate editor is Miss Bever Schultz (Augustana).

This month women's groups of th four uniting churches announced tha Miss Carol Widen, education director fo Augustana Lutheran Church Wome would be editor of a new monthly wom en's magazine that will begin publicatio shortly after January, 1960. It will re place the ULC's *Lutheran Woman's Wor* and Augustana's *Lutheran Women World.*

Education committees from the fou women's auxiliaries will meet in Chicag Sept. 11-13 to adopt editorial policies an select a name for the combined publica tion. An associate editor will be chose by the United Lutheran Church Women executive board in November.

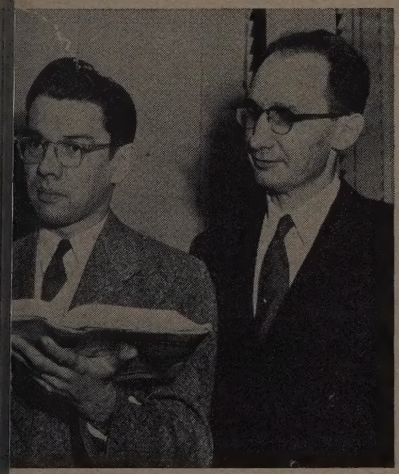
Gain in giving holds up

United Lutherans were keeping withi shouting distance of the benevolence rec ord they set during the 1958 double ap portionment year, the seven-month repor from ULC Treasurer Edmund F. Wagne disclosed.

Dr. Wagner's records showed ULC benevolence receipts for the period end ing Aug. 20, 1959, to total $4,702,993 This was 46 per cent of the year's ULC apportionment goal of $10,113,400. A

e same date last year, receipts had to-
ed $4,964,350. A late-autumn drive
lped push last year's total to $11.3 mil-
n, approximately 75 per cent of the
5 million target.

Gifts for Lutheran World Action were
nning ahead of last year, when the
LC reached only 92 per cent of its
ota. LWA offerings for the seven
onths of 1959 were $983,078 or 54 per
nt of the $1,809,860 goal. For Cana-
an Lutheran World Action, receipts
re $27,349 or 60 per cent of the year's
al.



o-Editors, New Luther Translation
Drs. Pelikan and Lehmann

elikan book gets prize

A Lutheran theological professor was
12,500 richer this month. The Abing-
on Press award for that amount went
Dr. Jaroslav Pelikan, professor of his-
orical theology at the University of Chi-
ago's theological school, for his book
The Riddle of Roman Catholicism. The
ook will be published Sept. 14. Dr. Peli-
an, a Missouri Synod pastor, is author
f *Fools for Christ* published by Muhlen-
berg Press in 1955 and is co-editor with Dr. Helmuth Lehmann of the 55-volume American edition of Luther's works.

The award-winning book deals with the history, beliefs and practices of the Roman Catholic Church to interpret it "to Protestant and even to Roman Catholic readers." Dr. Pelikan examines critically major Roman Catholic tenets and discusses the possibilities for eventual Christian unity.

Previous winners of the Abingdon award include Roland Bainton's *Here I Stand* and Georgia Harkness's *Prayer and the Common Life.*

Shotgun weddings barred

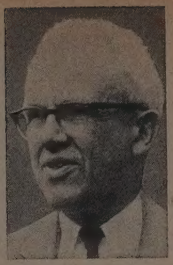
Parents of teen-age daughters who get into trouble "can weep and shout till their throats are sore and their tear ducts dry," but Roman Catholic priests in St. Paul, Minnesota, "will not give approval to wedding ceremonies that are to be only ceremonies."

"Child marriages" are banned in his diocese, Archbishop William O. Brady ruled. "Signing a marriage paper does not solve a problem which is also a surprise," he wrote in his weekly column in the *Catholic Bulletin.* "Christian marriage is not a formula for the moment to regularize yesterday's mistakes. . . . Unless there be certainty of a solid and lasting union, the church cannot witness nor bless what it expects to fail."

Parish priests and youth directors were instructed to "speak bluntly to old and young about this matter and at a time when both must listen. . . . Put off marriages of the young. Let them stop keeping company. Let the upset parents weep and wail. Help to solve their problem for them, but not by a hasty ceremony that will surely be the introduction to a soon-broken home, broken hearts and broken lives."

WASHINGTON

By ROBERT VAN DEUSEN



KHRUSHCHEV'S VISIT

EXCHANGE of visits between Nikita Khrushchev and President Eisenhower represents a major shift, not in foreign policy objectives but in tactics for achieving them. John Foster Dulles, if he were still living, no doubt would have vetoed the idea. It would have seemed to him like giving the Soviet Premier something he wanted badly without demanding anything in return.

Eisenhower had been toying with the idea before Dulles' death. Tired of the cold war stalemate and concerned over the Russian lead in missiles and satellites, he had been seeking a fresh approach to world affairs. He wanted to have a first-hand look at Russia and he thought it might do Khrushchev good to get a glimpse of the freedom of American life.

Secretary of State Herter's approach to Soviet-American relations, while forthright and realistic, is not as tough as that of his predecessor. After full consultation, Herter went along with his chief's idea of inviting Khrushchev to the U.S., provided a similar invitation could be arranged for Eisenhower to visit Russia. For months, secret negotiations were carried on to be sure the idea was feasible and Soviet officials would co-operate.

While this was going on, Eisenhower was saying publicly that there would be no summit conference unless the Geneva meeting of foreign ministers achieved enough results to warrant it. The Pres dent's answer to this criticism is that t exchange of visits does not constitute summit conference. But the knowled that he might visit the U.S. probably e plained Khrushchev's indifference whether the foreign ministers accor plished anything or not.

What will happen?

DURING HIS thirteen days in the U.S Khrushchev will be shown a quick cros section of the nation's life. After tw days in Washington, he will travel to Ne York, Los Angeles, San Francisco, D Moines, Ames, Pittsburgh, and back Washington. At the beginning and en of his visit, he will have private tal with President Eisenhower.

One of the big questions is how h will be received by the American peopl Refugees from the "captive nations" a bitter over the Khrushchev invitatio and may stage some demonstrations. Th labor movement will officially snub th Soviet leader's visit.

PEOPLE in the cities which Khrushche visits will be eager to get a glimpse o him. The underlying hope that his vis may mark the easing of tensions, and th American tradition of courtesy to visitor will probably keep the display of hostilit to a minimum. Hundreds of Protestan churches will have special prayers fo world peace on Sept. 20 and 27.

In Washington, the official receptio will be moderate. The State Departmen will treat him as a head of governmen (premier) rather than as a chief of stat (president or king). But President Eisen hower says he will meet the plane bring ing Khrushchev, waiving official protoco

Khrushchev's address to the Pres Club, with questions from reporters, wil be on nationwide TV, and Americans wil have their chance to size him up.

anadian affairs

DEFINITION OF OBSCENITY

ONE OF THE last pieces of legislation acted by parliament before the end of ssions in midsummer was an amend-ent to the Criminal Code to provide a finition of obscenity.

Although the Criminal Code makes it offense to sell "any obscene written atter, picture, model, phonograph rec-d or any thing whatsoever," it did not, til this time, specify what obscenity is. olice and courts were left to supply their vn definitions, with such help as they uld from past precedents.

The test commonly used in Canada was rmulated by Judge Cockburn in Eng-nd in 1868: "Whether the tendency of e matter charged as obscenity is to prave and corrupt those whose minds e open to such immoral influences and to whose hands a publication of this rt may fall."

THIS DEFINITION was open to serious iticism in that it made the reactions of mature and abnormal individuals the iterion for judging if a work was scene.

The new definition reads: "Any pub-ation a dominant characteristic of hich is the undue exploitation of sex, of sex and any one or more of the llowing subjects, namely, crime, horror, uelty and violence, shall be deemed to obscene."

In introducing the amendment, Min-er of Justice Fulton said that this was a finition which would be capable of ap-ication with speed and certainty. It ovided a series of "simple objective sts in addition to the somewhat vague bjective test" in use at present.

These tests are: Does the publication al with sex, or sex and one or more of the subjects named? If so, is this a dominant characteristic? If so, does it exploit these subjects in an undue manner?

The minister went on to state that that would cover "the kind of muck on the newsstands" against which the definition was directed. Clearly excluded from the definition would be books otherwise meritorious but containing the occasional passage which, if torn from context, might be considered objectionable.

"We have been careful in working out this definition," the minister told the House of Commons, "not to produce a net so wide that it sweeps in borderline cases or cases about which there may be genuine differences of opinion. In our efforts we have deliberately stopped short of any attempt to outlaw publications concerning which there may be any contention that they may have genuine literary, artistic, or scientific merit."

A NEW PROCEDURE was also set up for dealing with the question of whether a publication is obscene. Officers of the law may now seize material that they deem unfit and bring it into court. The judge must decide whether it is obscene.

As a further deterrent to the sale of obscene magazines, crime comics, and the like, it will now be an offense for a distributor to insist that a seller accept certain items that may seem to be objectionable as a condition to acquiring other publications.

The new definition of obscenity does not change the present practice of leaving with customs officials the decision as to whether material being imported into the country is immoral or indecent. Their banning of certain English, French, and American novels has been much disputed. In future they will probably rely quite heavily on court judgments as a basis for their decisions. —NORMAN BERNER

A story about a Sunday school in London, Ohio, and about all other Sunday schools anywhere in Lutheran churches in America

so average

By John M. Mangu

Take any average person in the fo Lutheran bodies that are working towa merger and ask him to close his ey then say the words, "Sunday schoo What he will picture—whether he kno it or not—is St. John's Church, Londo Ohio.

He may think he's focusing on Ma Smith's well-scrubbed brood of swe faced kindergartners or John Jones' wi gling collection of problem juniors in h own home church. But he will be havi double vision. In his mind's eye he w also see Ada Deyo's six-year-old inn cents and Kenneth Kullberg's exaspera ing live-wires in London.

He'll be no more surprised at his do ble vision than Ada Deyo and Kennet Kullberg and the rest of the teaching sta at St. John's were when they learne that they are "the typical Sunday schoo in the four merging bodies (ULC, Augu tana, Suomi Synod, and American Eva gelical Lutheran Church). "We alwa thought our problems were different.

y Armatrout, vice president of the urch council, confesses.

"How often we've said we couldn't do ngs other churches do because we en't big enough or because we don't ve enough leaders or because we need ore space. I guess every church thinks special."

THE ONE THING special about St. John's that it's so common. In many ways so close to being at dead center sta-tically that it sounds like something a tistician dreamed up.

The typical Sunday school has about 0 pupils. St. John's has 174. The typi-school runs for an hour and puts in out 30 minutes on the lesson. St. John's ns for an hour and puts in about 30 nutes on the lesson.

The typical school has mostly female chers for classes aged 14 and below d mostly male teachers for classes aged and above. St. John's has one lone le teacher salted among the younger sses and one lone female teacher pep-red among the older classes.

The typical is located in a community th a population between 2,500 and 9,999. London is at the middle of these figures, with a population close to 6,000.

St. John's, of course, wasn't just dreamed up. Its discovery was the result of hundreds of hours of detective work in the research department of the long-range program of parish education. The program is a co-operative venture of the four Lutheran bodies planning merger. It will develop co-ordinated curricular materials for all programs of parish education. Included are Sunday school, vacation church school, weekday church school, catechetical instruction, and the home.

"WHEN YOU WRITE curricular materials, you've got to know who will be using them," explains Dr. W. Kent Gilbert, director of the program. "Do the pupils live in the country or the city? Can their materials talk about heifers and threshing machines or should they be illustrated with steel cranes and commuter trains? You've got to know whether the classes have individual rooms in which they can dramatize Joshua's march around Jericho. Or whether such activity is ruled out because three classes try to

thor John Mangum, who also took pictures for this article in London, io, is editor of "Resource," the w magazine issued jointly by the ard of Parish Education of the ited Lutheran Church, Augustana, mi Synod and American Evangeli-Lutheran Church. He's also a mber of the Long-Range Program parish education. A graduate of hoir Rhyne College and Philadel-a Seminary, Mississippi-born Pas-Mangum pursued graduate studies journalism at Columbia University, ved parishes in New Jersey, worked assistant editor of "The Lutheran," was associate secretary of the her League of America.

JAMES BAILEY, PASTOR GULBIS, RAY ARMATROUT
How do we make more room for more pupils?

WELL-ATTENDED KINDERGARTEN CLASS AT ST. JOHN'S CHURCH, LONDON, OHIO
How does one get maximum attention in a minimum of space?

out-shout each other in one large room.

"One thing ought to be emphasized, however," Dr. Gilbert continues. "We are not trying to shake everything down to the dead level of some statistical average in the long-range program. The fact that St. John's is the median congregation in so many respects is a striking phenomenon. It does not mean we will tailor curriculum to fit St. John's and forget all we have learned about 1,080 other congregations we have studied."

After two years of asking questions and turning the answers into millions of holes in thousands of pink, green, and manilla IBM cards, LRP can provide the facts with the flick of a switch on an electronic brain.

For instance, in most churches t walls of Jericho will have to remain i tact and the trumpets of the Israelites r main unsounded. Only 15 per cent the congregations have separate roon for all of their classes. In 23 per ce of the congregations most of the class get along in large rooms that have r dividers of any sort between groups.

St. John's is like most. It has a mi ture. Younger children have separa rooms. But juniors meet in small, rath dark cubicles made by pulling curta dividers.

"OUR BIG PROBLEM is space," sig Pastor Talivaldis Gulbis. A quick tri through church and parish house mak

n sound like a master of understate-
ent. Before the former parsonage, next
or to the church, was converted into
ssrooms in 1956, the youth class bar-
cued itself every Sunday morning in the
k 12 slot beside the church furnace.

Ironically the seniors now gather
ound the cutting table in the church
chen. Long-legged high school boys
their chairs against the gas range
ile their teacher backs the refrigerator.
Intermediates, on the other hand, are
dined into the pastor's office. Even
nursery and kindergarten rooms can
ld little more than a table and chairs.

"Enrollment has more than doubled in
last ten years. Natural causes are
ponsible," Ray Armatrout says like a

SENIORS IN THE KITCHEN
Teapot in the back

JUNIORS AROUND THE TABLE
Star pupil to the fore

straight man. "We've scheduled as high as 30 baptisms on one Sunday. The motto of our Mr. and Mrs. Club is, 'We are growing.' "

Average age of the adult members in St. John's is about 35. Mr. Armatrout himself is 31. The secretary of the church council is 32.

Youngest Sunday school teacher is an 18-year-old girl who graduated from high school this spring. Oldest is in his sixties. But most are in their thirties.

This is typical. In the four merging churches the average teacher is 36 years old. The majority are between 26 and 45. Less than 8 per cent are under 18. Less than 7 per cent are over 55.

IN ONE RESPECT St. John's is not typical. It does not finance its Sunday school in the usual way. "We have no Sunday

school treasurer," quiet-spoken Ray Armatrout says with pride.

"Sunday school bills are paid from the general church treasury. Sunday school offerings go into the general treasury. Our Sunday school is part of the church. It isn't a separate group of people that meet on Sunday morning. The Sunday school superintendent is automatically a member of church council with full voice and vote."

THAT's not true in most places. In more than three-fourths of the 6,000 congregations of the four merging bodies, the Sunday school has to support itself. In addition, 28 per cent of the weekday schools and more than 26 per cent of the vacation church schools are financed solely by the Sunday school.

St. John's council budgets more than the Sunday school spends. The $600 earmarked for curricular materials in 1959 was only the beginning. Another fund provided $115 for filmstrips, slides, and movies used in the first half of 1959. Stamps, stationery, and postal cards were charged to "office supplies."

Although the catechetical class meets on Sunday morning, its $300 is a separate budget item. As was the money to send 25 youngsters to Ohio Synod's Camp Mowana this summer. Mr. Armatrout was surprised that some congregations expect the Sunday school to pay for its own projector, tape recorder, or tables and chairs.

All of St. John's items added together would probably come out a good bit better than the $5.16 per pupil spent in the typical Sunday school.

QUALITY of teaching at St. John's is probably close to average. And that's not high, according to LRP research. "Only 13 per cent of the congregations set up a special class to introduce the teacher to the task of the Sunday school," Direc Gilbert reports. "About 14 per cent g him a handbook describing procedur In one of every four congregations new teacher's orientation consists mer of chatting with the superintendent. T only conclusion one can reach is t congregations pay relatively little att tion to the training and orientation new teachers."

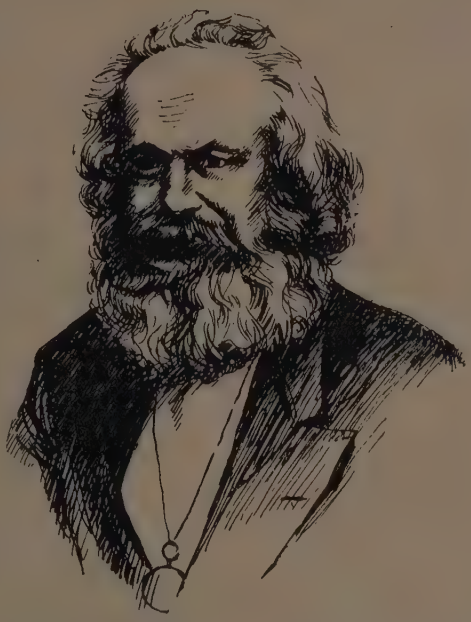
At St. John's most of the teachers wo as assistants for a while before bei given primary responsibility for a cla But such a procedure may pass alo poor methods also. On a recent Sund all but two of the teachers used the sa teaching method, no matter what the a level. And if there had not been a go deal of wiggling, a visitor might have a sumed that the children were glued the chairs.

"JOHNNY, turn around and be qui while I tell this story from the less leaflet." But Johnny was a pre-schoole

Next time the teacher's voice was i patient. "Johnny, turn around and listen

Even impatience was no match f Johnny's short attention span. The sto was not yet finished when the teach capitulated. "Johnny, you don't have turn around. Just listen."

What the teachers lack in teachi methods and understanding of age-le characteristics, however, they partia make up with other qualities. Probab typical is Superintendent James Baile Although he walks about ten miles a da as a mail carrier, he still has energy fo the scores of administrative details tha would drive a less consecrated layman give up his church responsibilities. Mos of the teachers obviously love their pu pils. And they are devoted to the schoo and the church, just as thousands o others serve to give young people a bette understanding of the Christian faith.



Karl Marx Was an Angry Man

ROBERT E. LEE

THE DATE WAS Oct. 25, 1917, the place s St. Petersburg, Russia, and two things re happening on that date and at that ce: A synod of the Russian Orthodox ristian Church was debating the proper rgical color to be used on a certain tival day in the church, while a man med Nikolai Lenin was directing the erthrow of the Kerensky government. The priests of the church were en- ged in heated discussion, each one de- ding his position with learned argu- ntation. A revolutionary leader, dur- those same hours, prepared the blow that would crush the government which, since April of 1917, had been trying to bring a democratic, constitutional rule to Russia whose Czar had been deposed.

Two events, two groups of people at work in the same city and on the same day: the church, its head buried in the sand like an ostrich, trying to pretend that the world was standing still, while the Bolsheviks were making sure that the world would move in the direction of their goals.

IF THE PICTURE has changed since that day, it's only changed for the worse. The Church of Jesus Christ has in large meas-

ure continued to keep its head in the sand —much like Nero, fiddling while Rome was burning—and Russian communism has continued persistently and fanatically to inspire world-changing political revolution, not only within its own borders, but by international infiltration.

Today, nearly 42 years later, by far the vast majority of us have never known a world without Russian communism. Without really understanding it, we have been reared in a generation in which, except for a brief period of unthinking and jovial back-slapping during World War II, we have been taught to hate and to fear communism.

Primary purpose of this series on communism is not to study it but to contrast the gospel of Jesus Christ—as a way of life and salvation—with Russian communism—as a political ideology which promises a "good life" to its followers.

I don't intend to discuss the international political goals of communism and even if I tried, I could not throw much light on the problems that plague the democratic powers of the world in the cold war. What I want to do is to examine the end results of Russian communism—and of the Christian faith—in terms of the personal, spiritual and social values which constitute the bulwark of any free society and which are built on the conviction that human life is sacred and that man, by his very nature, must be redeemed by a truth that he recognizes as bigger than himself.

WE HAVE ALL HEARD it said that there is a difference between "theoretical communism" and "Russian communism." And the implication seems to be that the so-called "theoretical communism" is not quite so bad as what has happened in and through Russia since the beginning of the Communist regime in 1917.

If you look up "communism" in a encyclopedia, you may be shocked discover that reference is made to a si nificant number of communistic co munities of Christians which have be attempted right here in the United State

The Brook Farm Movement, in whic both Emerson and Thoreau were inte ested, the Oneida Community in upsta New York, the New Harmony Commu nity in Indiana, in 1825, and on, bac to the various religious orders of mon and nuns in the middle ages, and the An baptists in Europe, whose descendant the Mennonites, settled in eastern Pen sylvania between 1683 and 1756 ar formed self-contained communities which property was held jointly.

A telling fact about the Christian co munities based upon "theoretical co munism" is that none of them survive Where the light of the Gospel of Jes Christ is permitted to shine, the aspir tions of man have proved incapable solution in terms of economic equality.

To understand the true nature of th conflict between Christianity and co munism (as it has expressed itself in Ru sia and the Soviet State since 1917) w have to look both at philosophical co munism, as it was expressed by Ka Marx—and its practical application.

THE STORY BEGINS a generation befo the time of Karl Marx. In the early pa of the 19th century, the German ph losopher, Hegel, had developed a ph losophy of history in which he tried t account for the progression of ideas fro lower to higher levels.

Hegel's argument was that every lin of thought—every thesis—when onc started goes too far, to an extreme. It own unfolding logic brings it to the poin of exaggeration, where, instead of revea ing further truth, it becomes false. A

his point it is confronted by its antithesis, s logical opposite.

Out of the clash of *thesis* and *anti-hesis* comes a new *synthesis*—an idea hich embodies the essential truth of oth—but which is qualitatively different om either, being on a higher plane of eality. On this plane it becomes a thesis —and the process starts over again.

THE AUTHOR, Robert E. Lee, is pastor of Lutheran Church of the Redeemer (ULC) in Atlanta, Georgia. He was born in 1916 in Washington, D, C., as son of a government employee, studied at George Washington University, Gettysburg Seminary and Union Theological Seminary in New York. Ordained in 1941, he served Luther Memorial Church in Blacksburg, Va., was a U.S. Navy chaplain from 1943 to 1946, and pastor of St. Luke's Church, Silver Spring, Md., before accepting the call to the Atlanta church in 1955. This series of articles on communism in the Christian view is derived from four sermons on the topic he preached in Atlanta this spring.

It was this Hegelian dialectic—or mode of reasoning about history—which undergirded Karl Marx when he began to try to think through the meaning of human existence. Karl Marx was born in 1818. His basic theory of communism had been written and published before the mid-19th century—1847 to be exact —although *Das Kapital,* his most famous economic treatise, first appeared in 1867.

MARX was a man who was angry at the raw industrialism of his age. He was a man with a social passion. That there was need for new humanitarian concern among capitalists is easily proven by what was happening in the Industrial Revolution in England and by the rising tide of concern over slavery in America.

The economic plight of people was at a true stalemate. Just at that point in history when industry and capital could give the promise of mass production of goods to meet the material needs of people, the inability of the people of lower economic status (the workers) to purchase such goods came into clear focus.

With industry and capital producing more and more goods and wanting more and more profit, the average working people found themselves farther and farther away from the possibility of owning the goods they were producing. To Karl Marx this became the crux of the whole human problem and situation.

TO SECURE material necessities men set up a system of production, rooted in private property, and within this, a division of labor, a *class system:* On the one hand, those who owned the means of production; on the other, those who did the work. As Marx saw it, this process would follow one certain course, and could not be diverted except by revolution. Society would be increasingly and even more

sharply divided between the "exploited masses" and the exploiting few.

The few, he reasoned, owning the means of production, could dictate the terms of labor, and could impose unemployment and destitution upon those who talked back. Also, they could compel the workers to produce surplus goods, not to be used by the owners, but to be marketed by them. In this advantageous position, Marx reasoned, capital would, because of what he called "unlimited avarice," keep producing surplus for the sake of profit and keep wages down to bare subsistence for the workers.

This pattern would lead ultimately to a sharpening and deepening of distinction between rich and poor. The rich would become richer and the poor, poorer. The answer lay, he argued, in a scientific socialism at which he arrived by way of Hegel's conception of thesis, antithesis, and synthesis.

WHAT MARX envisioned, in simplest terms, was this: The purpose of capitalism was to make a few men rich by the labor of the masses (*thesis*). The poor deserve the same privileges as the rich and will not tolerate this state ef exploration forever (*antithesis*). Therefore a revolution will restore the balance by turning all privately owned property over to the state. Property held in common by the people then eliminates all classes. This is the *synthesis,* a classless society.

The state, no longer a tool of the capitalist exploiters, becomes the "dictatorship of the proletariat" which would assure every person a just return for his labor and defend the new order against counter - revolution. Eventually, Marx thought, all reactionary elements would be converted through a massive program of education to the new order.

At that point, according to Marx, the state would "wither away." There wou be no further need for it—and the would be a true classless society in whi each would produce according to his ab ity and receive according to his need.

That is communism. It is based up twin absolutes which are defended as fallible truths. First, that life is det mined by economics; and second, th man can be conditioned by education a held in check by force until he accep the dictatorship of the proletariat.

MAN, SAID JESUS, cannot live by bre alone. "Ye cannot serve both God a mammon. Is not the life more than me —and the body more than raiment? Wh doth it profit a man if he gain the whc world and lose his own soul?"

The one thing Russian communis cannot ultimately cope with is faith God through Jesus Christ, so deep, unshakeable, and so unselfish, that a m can honestly say "God, be merciful me, a sinner." For as long as a man c say that, life can never be simply a matt of a full bread basket.

Communism seems to know where th weakness in us is. We keep saying th Jesus Christ is Lord, but we go on thin ing and living as though life is really matter of economic well being. Cor munism also knows what we naively r fuse to believe—that communism ar Christianity cannot both survive. By the very natures one or the other must ul mately prevail.

It's strange and terrifying to reali that in spite of what we say we believ we are doing to ourselves just what th men of the Kremlin want us to do. W are becoming economic determinists.

The one thing that alone can, and ma hold us back is the empty cross we ha to pass and reject in order to believe th things matter most.

Real Christians Are unimportant

Most of you know Mr. A. He's the
n of one of the leading people in the
ea. The family has substantial business
erests. They're big property owners.
Mr. A. thinks he ought to be a leader
the church because his family has done
much for it. He's been on the church
uncil for 27 years. And as he sees it,
uncil service is not "service" but re-
rd for work done. He gets elected
m after term because he rates it.
Mr. A. has his own ideas about every-
ng under the sun, and since he is Mr.
, he expects his ideas to be accepted
thout too many questions asked.
hether it's the doctrine of the church,
nodical relationship or family night,
r. A. knows what's best. After all, his
mily has been good for the community
d the church for a long time. So, when
r. A. speaks, people ought to listen.

Mr. A., of course, is not without virtues or merit. He has done much to help the church grow. But his obsession that he's always right creates a serious problem in the congregation and may actually undo some of the good he has done.

Mr. A. is no fictional character. He's a composite picture that emerged from a study of people who hold positions of leadership in congregations. This project was especially designed to find out why some leaders are ineffective.

Approximately 60 per cent of the pastors of United Lutheran congregations in North and South Carolina who returned questionnaires in this sociological study, listed desire for prestige and self-recognition as the characteristic of ineffective lay leaders. It cropped up 95 times in the questionnaires. Mr. A. is representative of those qualities of "self-fulfillment" that create trouble.

But of course, he's not the only type of ineffective lay leader. Take Mr. B. He's a life-long member of the Lutheran church and descendant of a long line of Lutherans. He's been the officially recognized leader of his congregation for 15 years, has served as vice chairman of the council and has held many other offices.

By Wade F. Hook

He and his family contribute approximately one-third of the entire congregational budget. This makes the church of 85 communing members financially dependent on him. He makes all the decisions, including those that led to the erection of a new educational unit. And he can't understand why no other church member outside his own family gets very excited about the new building.

MR. B. WAS MENTIONED in the study as typical of a church situation where one family, or just a few members, hold the monopoly on making decisions in the congregation. In this respect, the church is just as much exposed to power struggle as government or business.

Just as Mr. C., mentioned in a questionnaire as embodiment of "exclusive leadership," always referred to his congregation as "I." He would say: "I am without a pastor" at the synod convention and never realize how much he was giving away about his own way of thinking.

There are other "problem leaders," such as Mrs. D. whose passion for being somebody was reflected in her church relationships. In her drive for status she made snide remarks about new or transient members in the congregation. She would never miss an opportunity to point out that some members were really "not Lutheran" because they or their parents had not been Lutherans in the past. And

she could not conceive of sharing respo sibility with somebody else. To h leadership meant to dominate.

A STUDY ISN'T MUCH GOOD witho some conclusion. One conclusion fro the study of what makes Mr. A., Mr. Mr. C., and Mrs. D. tick led to t recommendation that people who try lead a congregation to achieve their o goals ought to be encouraged to establi and maintain membership in as ma other community groups as possible.

This, so the reasoning goes, will ta some of the pressure off the congregatio And membership in other groups m even teach Mr. A. that he's not the cent of the universe.

After which he may well become very useful man in the church and h ready for truly Christian service. He m then even read about his former affli tion in the Bible—and understand wh he's reading.

Self-esteem has been one of the pro lems of the church in every centur

otrephes, a leader in the early church, recognized by St. John as a man "who ves pre-eminence," or "who likes to put nself first" (III John 9).

Bernard of Clairvaux describes in a th century document the exhibitionism d aggressiveness which prevailed in onastery life as monks tried to demonate personal superiority to the other embers of the order.

IT IS THIS KIND of self-centeredness that ecipitated the crisis of Martin Luther the monastic life of the 16th century. John Calvin writes in his "Institutes of e Christian Religion," "We are all so nded and upset by self-love that everye imagines he has a just right to exalt nself and to under-value all others in mparison to self . . . There is no man o does not cherish within him some idea of his own excellence. Thus, all men, in flattering themselves, carry, as it were, a kingdom in their own breast . . . Nor is there any other remedy, than the eradication from the inmost recesses of the heart of this most noxious pest of ambition and self-love."

RECOGNIZING this phenomenon, in ourselves as well as in others, it would help to recall that Jesus spoke of coming into the Kingdom in the spirit of a little child, not ruling or competing for control or pushing forward, not seeking status, but accepting it.

The Christ one sees in the New Testament is a man without status, misunderstood by the members of his own family and without the respect of his closest followers. Yet, God chose this manner of disclosing himself to humanity.

uther League of America Convenes at Cornell

outh Maps Course for Action

BY RICHARD BRUNNER AND SANDRA WILSON

THE AFTERNOON of Aug. 21 was uggy and humid in Ithaca, N. Y.—a rfect time for a dip in Lake Cayuga a stroll under the arch of elms and ks that pinpoint the surrounding hills. But on the hillside campus of Cornell iversity "high above Cayuga's waters" 00 Luther Leaguers were closeted in ambath-like classrooms for Bible study preference to their daily recreational ur. Without grumble they had decided give up what little time they had for t and play when the pressure of conntion business had required a postponement of the Bible study period scheduled that morning.

This action was typical of the way in which the leaguers conducted themselves at their biennial convention (Aug. 17-22). They were considerate and cooperative. They played hard and they worked hard and disposed of a pile of business, including the election of officers and members to the executive committee. And they also adopted a statement taking a poke at such church-sponsored events as "fairs, bazaars, games of chance, sales and like enterprises."

YOUNG PEOPLE IN THE LEAD OF A YOUNG LEAGUE*

Between rocking and rolling to "Red River Rock" at 10:30 P.M., in the Student Union building and showing up promptly for morning worship at 8:45, between tennis, bicycle riding and swimming, leaguers were cautioned not to "let the world run you through the damp laundry of conformity" by Dr. Wilton E. Bergstrand, youth director of the Augustana Lutheran Church; and were told by Dr. F. Eppling Reinartz, ULC secretary, to guard such visions that God might give, keeping them secret until such time as their telling is appropriate.

THE NEW LLA president, Robert J. Menges, a 20-year-old Gettysburg psychology major of Menges Mills, Pa., was elected on the first ballot. John E. Hofer, Jr., 22, of Cincinnati, a student of sociology at the University of Cincinnati, is the new vice president, and a research assistant from Binghamton, N. Y., 2[1] year-old Dorothy Davis, was elected se[c]retary. Arnold L. Tiemeyer, LLA trea[s]urer, of Tarkio, Mo., now a student [a]t Chicago Seminary, was re-elected.

New members elected to the executiv[e] committee are: Pastor Paul Erickso[n] Arlington Heights, Ill., director of paris[h] education of the Illinois Synod, cleric[al] member at large; Marion Clark, Colum[-]bia, S. C.; Edwin Ricks, Rocky Moun[t] N. C.; Jerry Smith, Gettysburg, Pa.; an[d] Helene Ulrich, Markinch, Saskatchewa[n] Canada, all members at large.

A special business session was r[e]quired to complete discussion on th[e] league's statement on commercialism

* *Past President Judy Ford, now Mrs. Wi[l]liam Houser, President Robert Menges, re[-]tiring Secretary Sue Culp, and Treasure[r] Arnold Tiemeyer, elected for a second term*

ter an hour-and-a-half debate, dele-tes adopted the statement which labels mmercialism in the church as "a pri-ary enemy of Christian stewardship." ebate on this issue was often heated. hen the vote finally was called the state-ent was approved overwhelmingly.

CONVENTIONERS from 45 states (in-ding Hawaii, Puerto Rico), four nadian provinces and five foreign untries were treated to several special ograms on the stage of Bailey Hall.

Highlights of the week occurred on ree successive evenings. One evening e delegates and visitors heard a nel discussion, "Missions Around the orld," moderated by Dr. Ralph W. ew, president of the ULC's Board of reign Missions. Five American youth d a half-dozen from ULCA foreign lds composed the panel.

On another night delegates saw a pro-ction of "Space Isn't Far Enough," a ntasy written by Dr. Robert E. Huld-iner, assistant editor of THE LU-ERAN and directed by Pastor John R. ulsar, assistant pastor of Manhattan's oly Trinity Church. The play dealt th the problems of young people to ntify life with faith by dramatizing eryday situations and showing how ey fit into the league's program.

One night brought welcome comic re-f when leaguers were treated to a com-nation skit-variety show which featured ents of convention staff members.

THE TIME between the singing of "O hristians, Leagued Together" at the ening service and the singing of that me hymn at the closing service traveled o fast for most leaguers. Devotions, siness, Bible study, workshops, recrea-n telescoped one into the other. And n it was Friday night and another LA convention came to a close.

Convention Glimpses

SOME BUSES got stuck en route to Ithaca. A few broke down. Others didn't pass inspection at the New York State line. Delays were up to 24 hours. When the buses finally pulled up the steep hill to the campus, the passengers were singing louder than ever. They may have been tired. But they were happy and excited and young . . .

MID-WESTERN Leaguers had money problems. They wanted to go to the convention but they were broke. And they didn't want to raise money by washing cars. They took summer jobs instead. One girl, who had tried to work in a hospital last summer but couldn't take it, went back to the same job in the same hospital. This time she came through with flying colors—and enough money to finance the trip to Cornell . . .

A CONVENTION of over 2,000 teenagers is made of many moods. If you were to pick any one of them as "the mood" you'd probably pass by the laughter and the songs and concentrate on the workshops and discussion groups. There was a girl on that last hot afternoon who fought off fatigue. Her eyes were red and sometimes her head would drop and she had to prop it up on her hand. When she saw the eyes of the discussion leader on her, she pulled herself up, smiled bravely and said: "We're all tired but we still want to ask a lot of questions." The discussion went on . . .

ONE HUNDRED LEAGUERS picked theology out of 25 different workshops. When one of the three workshop leaders asked why they had chosen theology as favorite topic, one boy said: "Because the Sunday school faith is not enough." Thirty heads nodded agreement . . .

FIVE MAKE A FAMILY

Fall Pickup

OUR CHURCH has dozens of activities all summer. Nothing stops for summer vacation. The council meets, the women's groups meet, the choir practices. There are various extra activities such as picnics, supper get-togethers, trips by church groups, visits to other churches. There's vacation school for two weeks. In fact, summer is the busiest time of the year.

Yet, when September comes, we fidget, and talk about planning, organizing, setting up program for the winter. You'd think we'd done nothing all summer!

HERE IT IS—September. Sunday school is picking up. Public school has opened. Dan has signed up for the church bowling team. I've registered for a night school class in tailoring. Karen's been accepted as a volunteer at a nursery school for one afternoon a week.

Pete's deep in the program of the church Boy Scout troop. Sue is determinedly twirling a baton in a drum major club. They have no band at the elementary school, but they sure have drum majors!

Anyway, the fall bug of doing something and making plans has hit our congregation. The evangelism project, rather dormant for two months, has taken on new life. Dan and I were asked to report on our trip to the two-day evangelism and stewardship conference this summer.

Then the budget committee held a congregational supper meeting to give us the low-down on finances.

"I always like meetings on finance," I told Dan later. "It appeals to my hous hold budgeting instincts. I like to kno where we stand."

Then came the planning committ meetings for the installation of our ne assistant pastor and the reception for t congregation.

YES . . . THAT's the biggest news of t fall. Our church has a second paste Dan met him and heard him speak b fore I did. "You'll like Pastor Hanso Connie," he said.

And I do. We all do. Pastor Hans and his wife have been in town for tw weeks. We've all met them informall Soon comes the formal installation, whe a synod executive will come to take pa in the service.

Maybe the fact that we have a secon pastor makes us plan even more ene getically this fall.

Pastor Ittel walks around with sprightly step — already looking mo rested. He's had the church alone sin April. It's too much for one man. O activities and program are geared to two-man pastorate.

"God is with us." That's what Past Ittel said the day he and the council an nounced that Pastor Hanson had ac cepted our call.

So, one of our biggest reasons for fa planning is the installation service, th reception, the hospitality for other pa tors and guests who will attend.

NATURALLY THERE has to be foo We're not a congregation that thinks th

"Because I was always scolding, my doctor started me on Postum!"

"Guess I was awful, always telling the kids to hush. But I felt so edgy their noise made me want to scream.

"It got so bad, my family made me go to the doctor. He said my trouble might be too much coffee. He suggested I try Postum instead because Postum is 100% caffein-free . . . can't upset anyone's nerves.

"I tried Postum for 30 days. And did it help! I was more relaxed all day, slept better, too. And Postum tastes good. Why don't you try Instant Postum for 30 days? You'll keep right on drinking it because you'll like the way it tastes and the way you feel."

Postum is 100% coffee-free

Another fine product of General Foods

day is over when the service ends. The women's organizations plan to serve the crowd a dinner.

There is to be a special choir concert in the late afternoon, given by three churches. Not in honor of the coming of our new pastor. Just happened to be scheduled long ago for that date. There will be a coffee and cake party immediately after the concert.

I'm on the kitchen committee. One evening at the Melton dinner table, talk turned to the dinner and the coffee party.

"I feel as if I should help," Karen said, as she chased a last piece of lettuce around the salad bowl. "But I'm singing in the choir and we're to be guests at the coffee party."

"Just trying to get out of work," Pete grinned around a slice of bread. "Look at me. Mom's volunteered me and Dad for arranging the folding chairs."

"I'm afraid I can't help much, Connie," my husband said, chickening out. "Council members have to be on hand to circulate, introduce people . . ."

"I'll help," Sue said importantly. "What can I do?"

"You're going to be in the hands of Mrs. Kent, my little kitten. The rest of us have jobs. I don't want you floating around in people's way."

SUE'S FACE FELL. "I won't be in . . ."

"Wait . . . let me finish. Mrs. Kent and another woman are in charge of decorating the tables. They'll do it all before the church service. Mrs. Kent particularly asked that Sue fold the napkins and place them. She'll pick you up here and you're to stick with her till after the dinner. O.K.?"

"Will it be all right if I call Mrs. Kent tonight and make plans?"

See? In our congregation even the youngsters have the planning bug.

"She's a dream-beam," Pete said absently, munching celery.

"Who? Sue?" Dan asked.

"Sue!" Pete snorted at the idea of a kid sister being a dream-beam. "Naw . . . Pastor Hanson's daughter. I met her after scout meeting today. Pastor Ittel brought Pastor Hanson down to meet us. His daughter hung around."

ALL SUMMER we listened to Karen's rapturous sighs about Timothy, a guest of the Wagners up the street. Will Pete be in that sighing state this fall? He's not even in high school. But "dream beam" . . . that sounds like high school 'teen talk.

"She's gonna be in my class," Pete said.

"In school?"

"Yup."

"There are other children in Pastor Hanson's family," Karen reminded us. "There's Annaliese . . . your 'dream beam' and a little boy about four. Maybe he'll be in the nursery school. And a girl about Sue's age."

"Will she be in my Sunday school class?" Sue asked. "We've room for lots more."

"Looks like we'll all have new friends," I said. "But let's remember—the Hanson belong to the congregation. We can't expect too much of their time and their friendship."

"Maybe so," Pete said grudgingly. "But I'm not going to let the rest of the scouts horn in on Annaliese. They're just kids. Why Bill's only eleven!"

"And you're *so* much older," Sue teased her brother.

I broke in to avert an argument. "Let's not make any more plans," I said. "Leave planning to the committees. As far as the Hansons are concerned . . . we'll be friendly and loving . . . and ready when they want us."

WORSHIP NOTEBOOK

GERMAN CHURCH MUSIC IN 1959

GERMANY, although it is the scene of tense competition between the Western nd the Communist forces, is still a land f music. I was much impressed by this uring a visit there this summer.

The sound of happy, quaint folk music layed by Bavarian bands is often rowned out by the blaring, raucus beat f "rock-and-roll" from the ever-present ke-boxes. Selections on the garishly ghted monsters run ten to one in favor modern jazz with selections like *"Du zst soviel Sex Appeal"* running high on e local hit parade lists.

There is also serious music. Conver- tions with tourists in almost every cor- r of western Germany point to the wide lection of good music still being played d sung. Little Ansbach, not far from e historic town of Neuendettlesau, at- acts visitors from all over the world ith its annual "Bach Week." At Bay- uth, lovers of Richard Wagner may ink in his ponderous operas.

NOT THE LEAST of this performance of od music is the contribution made by e church in Germany. Many of the ter- orial churches — of Lutheran, Re- rmed, or Union constituency — have usic schools. In beautiful, modern, ll-equipped and well-staffed institu- ns, organists, choir directors, and oth- s are given thorough training.

One such school in the Church of West- alia, located in the quaint little town Herford not far from Hannover, is a del institution. Here is an acoustically erb auditorium arranged for instru- ntal and choral music. Along a nar- w corridor, the visitor sees several tiny rooms, all carefully soundproofed, each with its own organ console and large pic- ture window. Here the organ student may sit for hours and practice.

The many schools are making their contribution to the extension of the best in church music throughout Germany. At Herford a private concert was ar- ranged for members of a committee plan- ning for an international conference of Lutheran church musicians. Selections on a small organ and a Bach motet for four voices brought welcome and beau- tiful relief after long sessions of discus- sion and debate. Listening to the music even the most untutored ear may con- clude that the development of church music in Germany, particularly as it re- lates to Bach, is a valuable contribution.

IN HERFORD, the *Windsbacher Knab- enchor* presented a brilliant concert in the 14th-century St. Mary's Church (Lu- theran since the Reformation). The great church, seating easily a thousand people, was almost filled. The choir, composed only of boys, was singing from the loft on the rear balcony. The program, com- posed of selections from both post-Refor- mation and contemporary composers, seemed to be thoughtfully and appre- ciatively received by people who for the most part looked like ordinary persons living in a small town.

This was also true a week later when another choir, composed of men and boys from a small town in the mountains of Thuringia in East Germany, presented a concert in the famed Mary's Church in East Berlin. Again the church was filled. One could not help but wonder

about the thoughts of these people, most of them living under the domination of communism, who had left their homes to enter a church to hear the words of the gospel in beautiful song.

As the glorious majesty of Bach's music soared into the vaulted ceiling of the church that has become a symbol of the gospel in the east—a church which is packed whenever the heroic Bishop Dibelius preaches there—the visitor from America had to ask himself, What does this mean for these people?

ONE COULD ask the same question, but this time of the singers, as he listened to the famed Thomas Choir of Leipzig. This choir which continues the tradition established by Johann Sebastian Bach had been permitted to come out of East Germany to make several appearances in the west. In Ansbach for the Bach Week, in Neuendettlesau, and in the Lorenz Church in Nürnberg it had sung its wondrous music.

On a Sunday night in the ancient city of Nürnberg, the Lorenz Church was packed. Every seat was filled and hundreds of people stood against the walls of the church, straining eyes and ears to catch the artistry of the boys of the *Thomanerchor*.

These choirs represent a magnificent contribution to the development of church music in Germany, and it may be, in all of the world. Here is artistry, brilliance, and beauty hard to equal anywhere in the world. Bach's music, for example, finds its most stirring expression in the performance of the boy choirs of Germany.

STILL, with all of the sweeping vitality and magnificence of the music, there is something else to be said. Is the music performed before large audiences, and received with such rapt attention, really church music? Dare the casual visitor from outside suggest that this music has more of a concert flavor than a genuine value for the services of the church?

Do people, when they go to church become an audience at a sacred concert or is there hope that church music may come to mean the music of the congregation which as one man lifts its voice in praise to God?

Musicians seek perfection of their talent. They have probed and studied practiced and rehearsed until their efforts are a joy to the hearer. This effort has unfortunately, often come to be looked on as an end in itself. Thus church musi forgets that it is the vehicle for all to use in their praise of God.

Music was important to Luther in winning people to the gospel. It dare not become only a spectator sport. It must also see its duty to guide the faithful in the most beautiful and meaningful expression of their praise. Let church music look in both directions, and the church of the Reformation will once again be *Ecclesia Cantans*—the singing church. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Bridging gap

QUESTION: I am a senior in college and for some months have been engaged to a young man of excellent quality, a businessman, a high school graduate who has had no college experience and seem

) see no good in it. He wanted to get harried a year ago, but I insisted upon nishing college first. He argues that he just as well off without college, though ve years ago he was planning for it and ave it up when his uncle persuaded him take a position with him in an estabshed business.

We get along well on practically everying except the value of higher educaon and my interest in classical music. f course, Gerald has never had any usical training or experience with conrts or opera. We are planning to be arried soon after my graduation, but I ally have some doubts about these two atters. He seems to feel that whenever talk about education or music I am exessing a feeling of superiority.

REPLY: Your problem can be solved if you will use tact and the understanding of human nature which you must have gained from your courses, reading, and experiences with the various types of people. It is not hard to understand Gerald's feeling about the educational difference. He probably reads into your words and action more than is there—certainly more than is apparent to you.

Such a problem is much less difficult than one in which a gap in levels of mental capacity is involved. But in both cases the more privileged person must go more than half way in composing the difference, but at the same time avoid any show of aggression.

1) Try to place yourself in Gerald's position, consider his feelings, and play down any tendency on your part to set the pace for both of you, to lead too far beyond his interests or achievements, or to show an undue or unreasoned determination.

2) Make use of your abilities and knowledge to adjust to his outlook, but little by little introduce new elements in a kind, sympathetic way. From time to time make reference to your own shortcomings. Ask him to explain to you business procedures and ways of solving the problems involved. Encourage such conversation.

3) Give Gerald opportunity to lead off in various areas in which he is well qualified to take the first steps—especially if he shows any inclination to do so. Taking turns, or sharing, may prove of high value.

4) Find opportunity to talk over matters in which the educational gap is most likely to show itself. Make use of the twelfth chapter of Romans.

5) Perhaps some good friend can casually help Gerald to accept the differences and come to a feeling that he is to some extent "catching up."

6) Exercise infinite patience. Showing a Christian spirit of magnanimity may have far-reaching results.

Germs

QUESTION: Joe and I are eager to protect the health of all members of the family. A few days ago we talked about the possibility of being too germ-conscious and concerned. Is it possible that we could inadvertently arouse undue fear or anxiety in the children? Could prompt use of antiseptics or isolation from contagious diseases do real harm?

REPLY: It is quite possible to be reasonably cautious without being fearful or communicating anxiety to children. Parents can explain preventive measures to children as a way of preventing any need for fear. Keep your own attitudes normal and let the children pick up those attitudes. Then you will have nothing to worry about.

THE LETTER TO THE HEBREWS

Read Hebrews 13:1-6

THE OPENING VERSES of the final chapter of *Hebrews* begin with a series of exhortations which deal with what might be called *Christian behavior*. From those practices which our author commends to his readers we get a glimpse of the common Christian life as it was lived in the early church.

Here was the sort of behavior expected of those who named Jesus as their Lord and who were numbered among God's people. In many ways they were a new kind of people.

As far as social and moral behavior was concerned, the ancient world had never seen a higher type of creature than the Jew. His family life, his marital relationship, and other morals were generally above reproach. In a world where sexual misconduct demonstrated moral and spiritual decadence of destruction proportions, the Jews and their society were like a clean and orderly house in the heart of a slum district.

GOD HAD from the beginning of Israelite history demanded of his people purity of life and thought. The demand had made its mark. Although the Jew at the turn of the Christian era was frightfully exclusive (because his religious leaders had taught that this was the only way to avoid contamination from the pagan world), and although he was consequently often hated by his pagan neighbors, he was greatly admired for his moral uprightness. He and his kinsmen may have failed God as his missionaries, but in moral uprightness, and often in genuine piety, the Jew was as a whole "

pride of creation."

Naturally the Christians inherited th Jewish standards of ethical behavior Judaism was, after all, the parent-faith of Christianity. Both Jesus and his disciples in the church insisted that th moral life which God had demanded o the ancient Hebrews was binding upo those who should become a part of th new people of God.

At the same time Christians were mor than Jews. Their faith had moved beyon Judaism, and their social and moral be havior had some distinguishing marks o its own. The distinctively Christian ex perience and faith in Christ as God's Re deemer, and a common knowledge of th personality and character of Jesus him self (which tradition kept alive), had af fected some aspects of Christian lif largely left untouched by Judaism.

THE ONE POINT at which the Christian excelled was in brotherly love. It is no that the Jews of Judaism lacked this char acteristic, but only among the Christian that brotherly love was a striking feature It was born of the new Christian aware ness of a oneness which all had togethe in Christ. Within the freshness of th awareness the eagerness to give expres sion to brotherly love in practical ways was great.

The author of *Hebrews* urges his read ers to continue the practice of it. Lov for one another and for all in the church was not unknown among them (*see 6:10 and 10:34*), but the zeal for it could have been slipping under the pressure o the times.

He urged them to be hospitable to the strangers who might come to their doors for food and lodging. Christians often took care of their traveling brothers in this way, even though the brothers might be strangers. Our writer, remembering the experience of Abraham (*see Genesis 18*), tells his friends that in reality they may be entertaining angels without being aware of it.

THE SENSE OF ONENESS is stressed in particular when the author admonishes his readers to "remember those who are in prison" as if they were themselves behind bars. Further, he asks them to remember "those who are ill-treated" (no doubt abused by their pagan neighbors or government officials). You must remember, the writer says, that "you also are in the body."

This last phrase "in the body" is interesting. Does the author use the term "body" as Paul did in referring to the Christians of the church as making up the body of Christ on earth since Jesus' departure? It is possible.

Although Paul in a sense "coined" the idea in his letters and put it within a Christian context, the concept of the unity and oneness of the people of God which surely stands behind Paul's thought) was not original with him. It existed already in Jewish thought, and had been taken over by the Christians from the beginning, being now colored by its associations with God's new creation of a people in Jesus Christ.

THE THOUGHT that the Christians stood together and shared together both their joyful and their terrifying experiences (as a single body) is surely implied here in *Hebrews*. Verse 3 is really a kind of parallelism which is typical of a Jewish mind. Since the readers are to remember those in prison as if they were imprisoned themselves, and sharing the fate of their brothers, they are also to remember those ill-treated in other ways as if it were they themselves who were being so treated. The ill fortunes of even some in the church affect all, for they are all one in Christ and are all "in the body" of Christ.

It is possible of course to interpret the phrase as meaning that the friends of the writer should remember the ill-treated because they may some day find themselves in the same situation desiring the comfort their brothers in the church can give them. However, the first explanation seems to be better. It is more precisely in accord with the total meaning of verse 3.

The Christians are further to keep their marriages undefiled from sexual promiscuousness and adultery. Both the Christians and the Jews were distinguished in the Roman empire for the way in which they held their marriage vows sacred. In a world where this was not the common practice, the temptation to lower the standard was no doubt ever-present.

ALSO, SAYS the author, you must "keep your life free from the love of money." To the writer the love of money was an expression of lack of confidence in God. To seek security in money was to seek it in the wrong place.

Although the author surely does not mean to suggest that his readers should deliberately strive to become paupers, and although they may have already lost much by being Christians, they should not allow money or the kind of security it offers to become the ruling factor in their existence. For Christians who were converted Jews this was indeed practical advice. Even in that age Jewish people were noted for their business acumen.

—ROBERT A. BARTELS

BOOKS

FIFTEEN QUESTIONS

Who Do You Say That I Am? By A. J. Ebbutt. Westminster. 165 pages. $3.50.

The question Jesus asked his disciples is one that every person must answer, not in part, but with his total personality. Intelligence implies the ability to ask questions; intellectual honesty seeks answers to questions.

Using the critical historical approach, Dr. Ebbutt seeks to answer fifteen questions about Christ and comes up with answers which are the result of deep thought, extensive study, and spiritual insight.

Some of the questions are: How was Jesus born? Was Jesus' knowledge limited? Was Jesus sinless? Was Jesus' death necessary?

On the first question: "The question is an open one. . . . Belief in the virgin birth is not essential to the Christian position. . . . It is surely no greater miracle to produce a unique personality like that of Jesus from two human parents than from one. . . . The truth in the story of the virgin birth is not biological but spiritual."

Perhaps the author's motivation is this: "The true nature of the cross is revealed by the resurrection, and from the first, the disciples preached Jesus Christ crucified and his resurrection. The Christian story is not just a story with a happy ending; it is a story of life (the resurrection) through suffering (the cross)."

This is one of those books which had to be written. It will give anyone a good intellectual workout. Whether you agree with the author or not, and there are many areas where disagreement is possible, it is an honest attempt to answer many questions.

Lansford, Pa. W. R. SIEGART

FAITH SETS MEN FREE

The Reality of Faith. By Friedrich Gogarten. Westminster. 189 pages. $3.95.

Dr. Gogarten, emeritus professor of systematic theology at the University of Gottingen, presents here his variations on and explanations of the basic Christian them justification by faith. He tells the story a faith which gives man his independen from the world. But he reminds us that t danger of this freedom is the human ten ency to glorify the creature. And this c be controlled only as man, in faith, reco nizes that he is responsible to God. In sho the Christian man is free from the wor for God.

This is a difficult, scholarly work. I ho I am not unfair in my impression that D Gogarten is among those who treat theolo as an intellectual exercise. Too much this kind of gymnastics frequently results failure to communicate.

Even so, those who are trained in the di ciplines of theology and of philosophy wi find this presentation stimulating and, times, rewarding.

Allentown, Pa. ARNOLD F. KELLER, JR.

CHRISTIAN CONVICTION

A New Mind for a New Age. By Alan Walke Abingdon Press. 143 pages. $2.50.

One hundred and forty-three pages full c Christian conviction is *A New Mind for New Age.* It is written for anyone's readin and understanding. Mr. Walker sizes u man's most pressing problems with strikin comment and refreshing references to th Christ. Some of these problems discusse are: Repentance, Family, Loneliness, Rac and the Sputnik.

Chapter nine entitled "Servants of th Humble Christ" pivots on one poignant sen tence: "The world will always listen to Church which carries in its hands the tru insignia of its ministry—a towel and basi emblems of service." On racial equality th author chides the white man saying: "Now the white man must rejoin the human race."

Undoubtedly the reader quickly realizes he has been with a great modern preacher as the sentences clip off in machine-like rapidity. DAVID F. CONRAD

Houston, Texas

REAPPRAISAL OF PREACHING

The Ministry of Preaching. By Roy Pearson. rper. 127 pages. $2.25.

So many books have been written about e art of preaching that one might be in- ned to wonder if there is room for still other volume. Roy Pearson, dean of dover-Newton Theological School, has oduced one which can be regarded as a uable addition to what has already ap- ared. He hasn't written anything new ut preaching, but what he has done is to ppraise the preacher, the congregation, d the sermon.

Dean Pearson's contribution lies in his lity to take the discoveries of old and te about them with new insight and clar- so that the novice might be guided in preaching and the veteran be reminded what he may know but has neglected.

The book consists of eight brief chapters. e author discusses the purpose of preach- in the opening chapter, which he claims the effort so to speak that the heathen ome Christian and the Christian Christ- ." To accomplish this, the author ex- ds his efforts in the succeeding chapters dealing with very practical matters of mon content and preparation. A valua- section of the book is his appraisal of nature of the congregation, which is plex to say the least.

he last two chapters point out clearly preacher's task. "The preaching ministry immature if it has not learned to ngthen saints and humble sinners," he s. Its aim is to lead the listener towards ation. ERNEST C. FRENCH

nyder, N. Y.

SPIRATION AND REVELATION

blical Interpretation. By E. C. Blackman. tminster. 212 pages. $3.

Ir. Blackman wishes to steer a course veen the danger of permitting books *ut* the Bible to become a substitute for ying the Bible itself, and the equally ous mistake of attempting to read the e without historical perspective, as if ething magical should happen merely because the words have been read. The correctives suggested to prevent the wrong kind of criticism are an awareness of the uniqueness of the Bible and agreement on the principles of exegesis.

A second objective of the book is to examine in what sense Scripture is the word of God (chapter 2) and in what sense it is authoritative (chapter 3). It is certainly correct to say that revelation is a more inclusive concept than inspiration. The Scripture is the medium which conveys Christ. This is closely related to the responsibility of the Christian to listen and to obey.

A third purpose is to provide, by means of a study of the history and methods of biblical exegesis (chapters 4 and 5), a guide for understanding how the Scriptures have been understood (and misunderstood) to the present day. These chapters, though popularly written, are packed with information about the interpretation of the Bible from the days of the Apostles to our own time. Their primary interest and value is not for experts in the field but for pastors, students, and interested laymen.

A final purpose is to discuss "The Present Task in Biblical Exposition" in the light of the advances that have been made.

Some readers of the book may pause at Blackman's emphasis on what he calls the "spiritual sense." In his concern to warn against uncontrolled allegory on the one hand and an unhistorical and unscientific literalism on the other, he has settled for this term, stating however that this sense must be controlled by and derived from the Scripture. We would certainly agree with his point that method is a means to a greater end.

The study is strengthened by the wide range of authorities in the field upon which it has drawn. Three indexes add greatly to the value of the book.

Berkeley, Calif. HARRY J. MUMM

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

overseas

Germans build churches. Officials debate questions on life and death

GERMANY: Recklinghausen. Aug. 21.— In Western Germany there is a boom in church building. In most regional churches more churches have been built since World War II than between the time of the Reformation and the last war. In the Eastern Zone many churches are needed and the destroyed buildings are only partly rebuilt. Therefore the EKD decided some years ago to assist needy cities in the East by annual collection in all German churches. Dessau was named as this year's "city of church reconstruction." In former years Dresden, Frankfurt Am Oder, Magdeburg, and Rostock have been helped.

Dessau, with about 100,000 inhabitants, was heavily damaged during the war. Only a few churches have been rebuilt so far. But the population is increasing, and the most modest estimate is that at least two churches, six parish houses and some parsonages have to be built in order to meet the requirements of the people. Money transfer from the West is not easy and building materials are difficult to obtain in the DDR.

When the German Medical Association met a few weeks ago in Lübeck for the annual assembly the doctors made an important decision: they voted unanimously against artificial insemination.

The problem had come up after the war when the medical prerequisites for human fructification by anonymous donors were ready. But for all the years our doctors hesitated. It is estimated by the association that perhaps 1,000 children born in West Germany within the last years are "artificial children."

A problem connected with the n penal law code is whether the death pe alty shall be reinstated. In the West G man Federal Republic's constituti (given in 1949) article 102 reads: "Ca ital punishment is abolished." But n many people think this decision unwi Recently some disturbing crimes ha aroused public opinion, and Gallup po show a majority favor death as punis ment in case of murder. Federal mi ister of justice, Fritz Schäffer, advocat its restoration and points especially cases of state emergency, as for instan civil war and inner disturbances.

But the revision of the penal law is the hands of a commission with anoth opinion. Of 23 professors, lawyers a judges who are members of this commi sion only four voted for reinstatemen The reasons for the majority are the i reparability of death punishment, pro lems of exactly defining murder, religio doubts, and especially the experience stretching the law and widening the a plying of death sentences during Hitle regime.

Besides, statistics show no increase capital crimes since abolishing capit punishment. While 521 cases of murd and manslaughter were reported in 19 their number decreased to 316 in 195 Most members of the commission thin therefore that the deterrent effect of dea punishment on the crime rate should n be overestimated.

The *Bundestag*—lower house of G parliament—will have to discuss th problem this fall. But since a change o our constitution needs a two-thirds m jority and the legal commission reject the reinstatement it is hoped by man Christians that the motion to reintroduc the death penalty for murderers will b defeated. —REINHARD GROSCURTH

s Jane Sigmon (standing) speaks on church vocations at sub-district meeting in Rockwell. ner caravaners at rear: Pastor Floyd Trexler, Claude Deal, Libby Herion, Lonnie Karriker

hurch Vocations Caravan Meets Strong Youth Response

By FRANK K. EFIRD

ALISBURY — Lutheran young people of rth Carolina gave an amazing response a challenge issued this summer to enter rch vocations. A total of 1,328, repre- ting 140 churches, registered for meet- s in seven districts of the synod to hear th leaders tell about opportunities for -time service in the church.

n each district there was a Sunday rally which a pastor spoke on the necessity of epting the Lordship of Christ over all of . During the week smaller groups held b-district meetings" to hear church voca- s spotlighted by competent leaders. Pres- ations were informal and questions were comed. A total of 873 attended the ral- and 872 went to the smaller meetings.

he young people expressed interest in following fields: the ministry 81; parish k 77; diaconate 8; mission work 28; sing 103; teaching 152; social work 13; nce and engineering 73; and medicine 28.

he synod will provide ways of keeping close touch with those who have com- ted themselves to church vocations.

A caravan team of trained workers led the program. They covered the entire state, traveling 3,000 miles in eight weeks and spending $2,000.

The team members were: Jane Sigmon, Salisbury, representing the synod and church vocations for women; Libby Herion, Mt. Pleasant, representing the Luther League; Claude Deal, Jr., Landis, representing Lenoir Rhyne College; and Lonnie W. Karriker, China Grove, representing the Southern Seminary.

In each district, a different pastor traveled with the team as a member representing the ministry. They were: the Rev. Alfred Rhyne, Brevard; the Rev. Dwight Conrad, Hickory; the Rev. William F. Milholland, Burlington; the Rev. C. Ross Ritchie, Jr., Goldsboro; the Rev. Everett A. Dasher, Wilmington; the Rev. Floyd Trexler, Kannapolis; and the Rev. Paul Morgan, Kannapolis.

The synod and its three auxiliaries sponsored the program. The idea of a caravan team approach on church vocations origi-

nated with Dr. George F. Schott, of the Southern Seminary. He presented it to Dr. F. L. Conrad, the synodical president, who offered it to the synodical committee on ministerial education. The committee decided to promote it. It is believed this is the first "church vocations" approach of this size and type offered by a synod of the ULCA.

Synod Endowments Increased

THE NORTH CAROLINA SYNOD and the synodical United Lutheran Church Women will benefit from "funds" established by members of the synod.

In August the trustees of the Michael Peeler Fund received bonds, stocks and securities from the estate of the late Michael Peeler that have a maturity value of $560,000. Mr. Peeler, a native of Salisbury, left half of his estate to establish the fund, the income from which the synod may use for "the advancement of the kingdom of God." A third of the remaining half of the estate will go to the synod on his wife's death.

Recently the Patterson Memorial Fund was made the beneficiary of the estate of Mrs. Lulu P. Stevens of Asheville. Income-producing securities from her estate have brought the fund's assets to $115,000. Over $100,000 more will be added when the estate is finally settled.

The fund was established by the children of Ibsen Frank Patterson and Maria Lou Patterson. Income from the fund, which will continue to grow, will go to the "Women's Missionary Society" of the North Carolina Synod.

Synod Headquarters Sought

THE SYNOD'S executive committee took two important actions recently. It appointed a five-man committee to find a suitable site for permanent and adequate synodical headquarters. The present headquarters in Salisbury are considered inefficient and obsolete. Also, it rescinded an action of long standing in which the synod obligated itself to pay half the cost of building lots for mission congregations. From now on the amount the synod will pay on each lot will be decided on the merits of each mission's situation.

THE REV. FRANK C. PERRY, pastor of Prince of Peace Church, Kinston, has been awarded a $1,000 graduate study scholarship by the Lutheran Brotherhood Insurance Society of Minneapolis. He plans to do work in the field of church and industrial relations at Yale University.

League Elects Miss Brokhoff

WENDY BROKHOFF, a rising Lenoir Rhyne junior from Charlotte, was elected the new president of the synodical Luther League at its annual convention July 23-25 at Hickory. Over 900 Leaguers attended the outdoor convention banquet to hear the former national Luther League president, the Rev. Malcolm L. Minnick, of Luray, Virginia.

Ninety-six North Carolina Leaguers and their leaders left Charlotte, Aug. 16, in a three-bus caravan, to attend the National Luther League convention at Cornell University.

MRS. G. R. PATTERSON was re-elected president of the United Lutheran Church Women of North Carolina at the convention held Aug. 22-24 at Hickory. About 50 women attended and heard addresses by foreign missionaries and synod leaders.

Token Still a Token

THE CHARLOTTE SCHOOL BOARD has assigned only one Negro to a white school for the 1959-1960 term. Last year four Charlotte Negroes were in three mixed schools. One graduated and two have been assigned to Negro schools close to their homes.

Reacting to this action the North Carolina Council on Human Relations said: "Today, it seems increasingly clear that initial token desegregation, rather than paving the way for future compliance, is becoming a means of evasion of the law." Four districts outside of Charlotte will have token integration.

HIS IS OLD
EBRON CHURCH,
UILT IN 1740 BY
ONGREGATION
HAT SETTLED IN
IRGINIA IN 1717

lebron's Old Church, New Parish House, Span 219 Years

Madison, Va.—Hebron Church claims to ave the oldest Lutheran church building in ntinuous use in the United States. But it prouder today of having the newest parish use, adjoining the ancient edifice.

The $51,000 education and auxiliary build- g, erected through a gift from Mr. and rs. R. S. Graves, of the congregation, was dicated Aug. 16 at the annual homecom- g service. Dr. J. Luther Mauney, presi- nt of the Virginia Synod; Pastor Emeritus A. Graves, and Pastor Glenn A. Shackel- rd were the officiating clergymen.

Hebron's history goes back to 1717 when a group of Germans arrived in Virginia as indentured servants of Governor Spottswood. After paying off their debts, they moved to the Madison area in 1725. The first pastor was John Caspar Stoever.

In early days the church supplemented its income from endowments by hiring out slaves owned by the congregation, and by rentals from church-owned farm lands.

The chancel and transepts of the present building were erected in 1740, and the nave was added in 1800 when the famous Tanneberger organ was installed. It is used for the service every Sunday.

The new parish house, in modern Colonial style, has a meeting hall seating 175, with a fully equipped stage. There are eight classrooms, one doubling as a library; a modern kitchen and rest rooms (*see photo at left*).

Completion of the project, says Pastor Shackelford, is evidence of the enlightened program of Christian stewardship which is gaining momentum in the Hebron congregation.

PACIFIC SOUTHWEST

Synodical Groups Schedule Meetings at Camp Yolijwa

By LOUIS F. MERTZ

LOS ANGELES—Though the camping season at Yolijwa concluded Aug. 24, the camp will be used by the Southern Conference churches for week-end retreats, as well as for three meetings of synodical groups.

The evangelism and stewardship planning sessions will be held Sept. 8 and 9, according to the Rev. Franklin Schott, synod chairman. Milton Fiene, associate secretary of the Lutheran Laymen's Movement, will attend.

Synod's parish education committee will meet Sept. 9 and 10 to make plans for the coming year. The Rev. Quentin P. Garman is chairman.

Southern Conference's annual convention will be held at the camp Oct. 2 and 3, with the president, the Rev. L. A. Failing, presiding.

Training Session for Leaders

UNITED LUTHERAN CHURCH MEN of the Southern Conference will hold a leader training workshop at First Church, Los Angeles, Sept. 20. Speaker will be Howa Logan, executive secretary of ULCM. Ne officers will be elected and installed by I Carl V. Tambert, synod president.

LUTHER LEAGUE of the Southern Confe ence will meet Oct. 10-11 at Trinity Churc Pasadena. There will be a joint rally w the leagues of the Augustana, AELC a Suomi Synod. Dr. Wilton Bergstrand, Augu tana youth director, will speak.

UNITED LUTHERAN CHURCH WOMEN of t Southern Conference will meet Sept. 22 Grace Church, Culver City.

Seminary Active in Summer

PACIFIC SEMINARY, Berkeley, conducted three weeks' summer school for 35 pasto working toward their Master of Sacred Th ology degrees. Dr. A. R. Kretzmann, Chicago, and Profs. H. J. Mumm and Pa E. Morentz, of the Pacific faculty, were t instructors.

Retreats of one week each were held f high school boys and girls of California a Arizona. Thirty boys under guidance of t Rev. Quentin P. Garman attended in J July, and 16 young women came in Augu under the direction of Sister Mabel Walth The program was centered upon full-ti church vocations.

The seminary's new academic year open

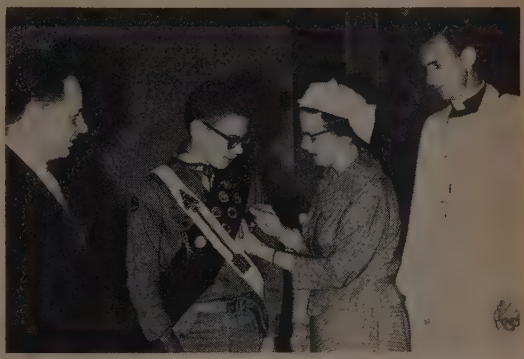
High school lads enjoy refreshments with Seminary President and Mrs. Charles Foelsch (righ

Boys in Omaha Mission Earn Lutheran Scouting Awards

OMAHA, NEB.—Two boys in he young Morning Star congre- ation recently received the ro Deo et Patria awards for ervice to the church through couting, and a third youth is ow working for his award.

Charles Lakin was the first o receive the award, made to oy Scouts who complete 150 ours of special church work n the Scouting program. He uilt an altar for the Sunday chool.

Donald Hovland, Jr., had arned his award in another congregation, but moved to Omaha before he received it. So the award was presented at a special ceremony in the Morning Star House Chapel.



Parents and Pastor Ashley at Don Hovland's award pinning

CHARLES LAKIN

Now Ricky Redemske, another member of the congregation, is beginning his work toward the God and Country Award. He was given a start at a special presentation of the enrollment forms at the church service on Aug. 2.

These three boys have made the Scouting program come alive in Morning Star Church, a mission which was only three years old last April 28. The pastor is the Rev. Martin C. Ashley.

RICKY REDEMSKE

ACIFIC SOUTHWEST . . .

ug. 31 with a total undergraduate enroll- ent of more than 80. The school opened ven years ago with 24 students for the inistry.

Evangelism Teaching Mission

CHURCHES of Northern California in the n Francisco Bay area will join in an evan- lism teaching mission Sept. 27-Oct. 1. Dr. ank Clutz, of Phoenix, Ariz., will lead udies in the Book of Jonah.

ONE HUNDRED MEN of Messiah Church, dwood City, are expected to attend the men's retreat at Mt. Cross on Sept. 11 and 12. Dr. Lyle Burns, of Phoenix, Ariz., will lead the discussion periods.

ST. LUKE'S CHURCH, Walnut Creek, reports a 52 per cent increase in confirmed membership during the past 12 months.

WOMEN'S FELLOWSHIP of the California Home for the Aged is sponsoring a "Fiesta de La Pinata" on Oct. 4 at the home.

ST. ANDREW'S CHURCH, San Mateo, broke ground Aug. 23 for a new educational wing to be erected in memory of the late pastor, the Rev. J. Henry Meyer. The present pastor is the Rev. Edgar A. Doering.

NEW YORK

Metropolitan Conferences To Meet With Synod Head

By PAUL VALENTINER

NEW YORK CITY—Four consecutive September days will be given over to meetings of the metropolitan area's quartet of conferences.

Brooklyn will meet at St. John's, New Jersey Ave., on the 22nd; New York will meet at Holy Trinity, Central Park West, the 23rd; Queens will meet at a place still to be announced, the 24th; and Nassau-Suffolk will meet at St. John's, Lynbrook, the 25th.

Outstanding feature of all the meetings will be an evening session at which Dr. Alfred L. Beck, president of the synod, will discuss the program of the church with councilman and lay leaders.

"This extended period of two or three hours for Dr. Beck to meet with the laymen grew out of a joint suggestion of the committees on stewardship and evangelism," the Rev. Herbert N. Gibney, Nassau-Suffolk president, explained. "While it will give an extra push to stewardship, it will also cover the entire program of the synod and ULCA."

Group Discussions Planned

A DEPARTURE from the usual conference program of reports and addresses will be attempted in Manhattan. Plans call for dividing those present into small segments for group discussions. If the discussion warrants it, a report will be made back to the entire body later in the day.

"When pastors get together they always want to talk about their problems," said New York President George F. Saunders. "These 'bull sessions' will provide the men a good chance to talk shop and many worthwhile things may come out of it.

"Of primary interest in our discussions at this meeting is the education of our young people, with special emphasis on catechetical instruction practices.

"This is a matter that has bothered n greatly," Dr. Saunders continued. "All n catechetical classes start off with a lot students, and then in the end I am able confirm only a handful of them. Because many of the families we deal with here the city do not have a Lutheran backgroun we have difficulty in getting proper parent co-operation.

"The children refuse to study and atte class with any degree of regularity, and we are unable to confirm them. Then wh they are about eighteen years of age th apply for membership and, after a sh series of lectures, unite with the church an adult class.

"Now the word is getting around and th all want to wait for the adult class and n bother with a year or two of catechetic instruction. We try to breed loyalty such we had years ago, but we are rapidly co ing face to face with the question of wheth to lower standards, or lose a lot of the ch dren," Dr. Saunders stated.

Mortgages on Site Burned By Endwell Congregation

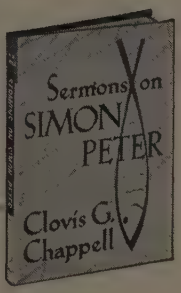
By HOWARD A. KUHNLE

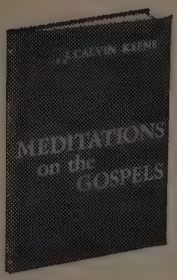
BINGHAMTON — First and second mo gages on the building site of Our Savio Church, mission congregation at Endw were burned at a special ceremony (*photo page 44*). The final payments wiped ou total debt of $16,000 for the 4½-acre tr

Our Saviour Church is the result of vision of the Rev. Paul J. Tritschler, pas of the nearby Church of the Holy Nativ Endicott. Pastor Tritschler carried out preliminary work in 1955 and 1956, and ranged to buy the ground. The Rev. Alb L. Haversat became pastor and brought mission to organization in May, 1957. C of the membership came from the Endic congregation and from Redeemer Chur Binghamton, with present membership 200 confirmed and 358 baptized.

It is hoped to have the first unit un

3 new books you'll want





SERMONS ON SIMON PETER

By Clovis G. Chappell. This book is a collection of 12 sermons about Simon Peter, the fisherman whose dynamic qualities rank him high in any estimate of Jesus' twelve disciples. These sermons follow the growth of Peter toward the goal set for him by his Master. A new dimension of Peter emerges in this many-faceted portrait. $2

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By J. Calvin Keene. Here are 80 meditations on the Gospels of Matthew, Luke, and John, written to revive the lost art of mental prayer. The unusual approach will lead you to new levels of awareness. Whether used for private or group worship, these devotions will renew the personal significance of the Holy Spirit. $2

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N. Y.: BINGHAMTON . . .
construction by late fall. It will include an educational wing and parish hall.

Fayetteville Building Occupied

GOOD SHEPHERD CHURCH, a mission at Fayetteville, occupied its new chapel and educational building on Aug. 16. Dedication will be postponed until after another building fund appeal to cover the congregational pledge of $18,500 with individual pledges. The Rev. Allen K. Griep is the organizer and first pastor.

OUR SAVIOUR CHURCH, Horseheads, a recently organized mission, has appointed survey committees to estimate possible growth of the community in the next several years. The congregation plans to erect a church to replace the present house chapel. The Rev. Dale L. Soderberg is the pastor.

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Congregation leaders and Pastor Havers (second from right) set fire to mortgag

Men Plan Retreat in Mountains

ANNUAL RETREAT of the United Luthera Church Men of the Central Conference w be held at Big Moose, in the Adirondack Sept. 25-27. Speakers will be Dr. Geor G. Hackman, of Wagner College, and th Rev. Lawrence M. Reese, of Philadelphi a secretary of the ULC Board of Paris Education.

CAMP CHI RHO, sponsored by the Centr Conference, was held at Ithaca Colleg Camp Aug. 2-8, with 48 registered for th first season. Pastor Albert L. Haversat, Jr was the director. Assisting him were Siste Elizabeth Hess, Bernard S. Gigliotti Utica, and Pastors Allen K. Griep, John H Sprock, Walter O. Huegel, Robert E. Doxe and John B. Sanborn.

FIRST ENGLISH CHURCH, Syracuse, wi celebrate its 80th anniversary this fall. Di Frank H. Shimer is the pastor. The church council has authorized a "short- and long range" planning committee to project th congregation's future.

THE REV. JOHN A. KAERCHER assumed th pastorate of Holy Trinity Church, Elmira on Aug. 9. He had been pastor of Trinity Church, West Hazleton, Pa.

INSYLVANIA

uzleton Home for Aged
ts Lounge and Chapel

By CALVIN E. HUMBERT

VILKES-BARRE—Ladies' Auxiliary of the leton Home for the Aged has donated 68 for renovation of a ground floor m for a lounge and chapel.

An altar was donated by Mrs. David on, and furnishings were given as a me- ial by the Yenchko family. The room be used by the guests for relaxation for worship.

DEAN GEORGE W. FRITCH, of the Scran- Wilkes-Barre district, installed the Rev. rles E. Ritter, Jr., as pastor of St. Luke's rch, Archbald, on Aug. 16. A week r Pastor Ritter was installed as stated ply at St. Paul's Church, Carbondale.

Pastor Ritter formerly served St. Paul's rch, White Haven. The congregation e gave him a "This Is Your Life" fare- l party. During his pastorate 171 adults e added to the communicant roll, and children were received. He established r-round stewardship and evangelism.

THE REV. J. M. SCHERCH was installed g. 9 as pastor of St. John's Church, Sayre. came from Reformation Church, Mil- l, Del.

N THE Lehighton District, the Rev. Allen nson, of Flushing, N. Y., was installed pastor of Grace Church, Lehighton, by trict Dean M. L. Wehrmann.

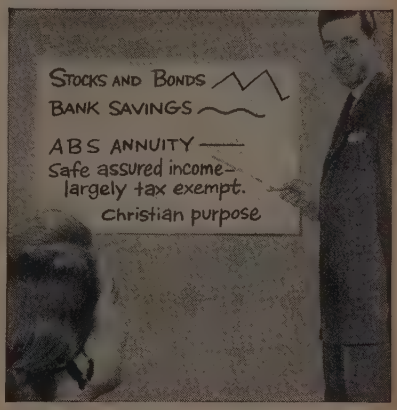
rman Students Serious,
ttysburg Chaplain Finds

GETTYSBURG — The Rev. Edwerth E. te has returned to his post as Gettysburg lege chaplain after three months studying dent Christian life in Germany. His visit sponsored by the Lutheran World Fed- ion and two German church groups.

Pastor Korte joined discussion groups, le study and retreats, and consulted with pus pastors throughout Germany.

"I was most impressed by the seriousness of the German student," he said. "He takes everything he does with a great deal of seriousness. He wants to excel, to do his best."

Pastor Korte made extended visits to Goettingen, Hannover, Berlin, Hamburg, Stuttgart and Tubingen, all university towns.



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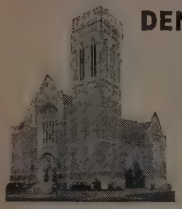

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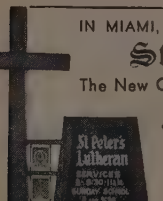

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CARTERET SCHOOL WEST ORANGE, N. J.

2,000 Attend Anniversary At Topton Lutheran Home

By ROBERT SCHOENERT

READING—Intermittent showers failed dampen the spirits of the youthful p ticipants and the 2,000 persons who attend the 62nd anniversary program of the To ton Lutheran Home.

A religious pageant and an operetta w presented in an open-sided pavilion inste of the usual outdoor setting.

The pageant presented by the hom younger residents was entitled "March With Heroes" while the operetta, "The E peror's Nightingale," was based on a H Christian Anderson fairy tale.

The George S. Beck Prize for the you ster who made the most progress during past year went to 11-year-old Barbara Berringer, of Reading.

Ruth L. Frey, 16, of Orefield, won f place in the Robert L. Burkholder Awa given to the teenage boy or girl who b reflected the ideals of the home. Tied second were Don Thomas Freeman, Allentown, and Thomas M. Peischl, Nazareth.

The Rev. Webster K. Reinert, super tendent, presented all the awards.

Strausstown Parish to Realign

THE STRAUSSTOWN parish voted to real the parish. Trinity Church, Rehrersbu will separate from the other churches, Zi Strausstown, and Salem, Bethel. The par has been without a pastor since the R Alfred H. Erb resigned to become pas of the Shoemakersville parish.

MILTON F. HALL, president of the Re ing District Luther League has been elec president of the Luther League of the M isterium of Pennsylvania.

THE REV. RICHARD H. SCHAEFER resig as pastor of the Bechtelsville-Niantic par to become pastor of the New Tripoli par

NADA

xford Assumes Presidency f University at Waterloo

By NORMAN BERNER

KITCHENER, ONT.—Dr. Herbert M. Axi, of the University of Alberta, assumed post of president of Waterloo Univer- College and administrator of Waterloo heran University on Sept. 1. He succeeds J. G. Hagey who is head of the newly anized University of Waterloo.

Dr. Axford is a native of Winnipeg and ember of the Icelandic Synod. He forly served on the faculty of Pacific Lu- an College, Tacoma, Washington.

Also coming to the college staff is the . Martin Dolbeer, Jr., pastor of Trinity heran Church, Rochester, N. Y. He will college chaplain and do some lecturing eligious knowledge.

Mission Building Delayed Again

r. PHILIP'S MISSION in West Toronto has ived another setback in its building s. It recently won a court decision orng the township of Etobicoke to issue a ding permit. The township has now eeded to circumvent the order by exriating the land. Fortunately, a second is available close by and the mission is stigating the possibility of purchasing it.

R. A. A. ZINCK, Milwaukee, will preach t. Matthew's Church, Kitchener, on the sion of the installation of his son, Fred, Sept. 13. Dr. John Schmieder, pastor ritus, will deliver the charge to the conation. The act of installation will be ormed by Synod President A. G. Jacobi.

The Rev. Alvin Schweitzer will be installed as pastor of Our Saviour mission, Lachine, Quebec, on Sept. 13. He succeeds the Rev. Fred Zinck. The Rev. Norman Berner, assistant to the synod president, will conduct the service. Sod-turning for the first unit of this mission took place on Aug. 30.

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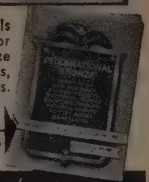

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CANADA: ONTARIO . . .

Synod in New Quarters

THE EVANGELICAL Lutheran Synod Canada moved to new office quarters Sept. 1. For nine years it had occu rooms at the rear of the ULPH books in Kitchener. Need for more space for the store and the synod made a move ne sary. New synod offices are on the fo floor of the same building. The new add is: Room 411, Dunker Bldg., 251 King West Kitchener.

THE REV. WALTER BECKER has resigne pastor of Redeemer Church, London, to cept a call to the Wellesley parish, effec Oct. 1. He succeeds the Rev. Ralph H who is going to St. Paul's, Bridgeport.

THE REV. LLOYD KALBFLEISCH, Neust has accepted a call to Trinity Church, Erie, effective Oct. 1. He takes the plac the Rev. William Kurschinski who has g to Newfoundland as a mission develope

THE REV. PENTTI MURTO, formerly of Timmins-South Porcupine parish, is the pastor of Agricola Finnish Lutheran Chu Toronto. The Rev. Kyosti Toppila ret as pastor more than a year ago. During interim the Rev. Lauri Torppa, Finland, supply pastor.

THE REV. HAROLD GRAM, organizer first pastor of St. Timothy mission, P broke, has resigned. He will attend S cuse University to study for a doctorate.

Laymen to Hold Retreat

The annual laymen's retreat for the C ada Synod will be held at Elim Lodge, Peterborough, Sept. 11-13. The Rev. Cha Harris, Columbus, will be the chief spea and discussion leader.

THE "MOTHER CHURCH" of the Hanc conference, St. Paul's, Normanby, will one hundred years old on Sept. 25. John Schmieder, Kitchener, will speak the centennial service. The Rev. For Mosher is the present pastor.

ST. LUKE'S CHURCH, Kitchener, Bethany Church, Woodstock, are both growing their present facilities and are lo ing for new locations. St. Luke's has as

e of getting a site near the Sunnyside
ne for the Aged. Bethany is thinking
moving away from its cramped down-
n location to a property closer to the
-growing east end.

Miss Elfriede Hartig, educational mis-
ary for Eastern Canada, has received
e of absence from the Board of Parish
cation. She will register at Waterloo
versity College to complete the require-
its for a B.A. degree.

The Rev. Paul Eydt, Kitchener, is one
three Canadian clergymen visiting the
plains and troops stationed in Europe.
ile overseas he is also making a tour of
adian Lutheran World Relief operations
he Holy Land.

CHANGES OF PASTORATE—

Ohio

TH, Clarence E. From Brandt Church,
randt, and St. Mark's Church, New
arlisle. To Zion Church, Stone Creek.

ERNER, Oswald S. From St. Peter's
hurch, Holgate. To Augsburg Church,
rrville.

DTEN, Richard D. From First English
hurch, Cleveland Heights, assistant pas-
r. To Westlake, mission developer.

ABAUGH, Joseph N. From Bethlehem
hurch, Mt. Clemens, Mich. To Wash-
gton Court House, Ohio, mission de-
eloper.

HLING, Carl T. From St. John's Church,
ewark, N. J. To Holy Trinity Church,
kron, second pastor.

Pacific

TNER, Charles P. From Holy Com-
rter Church, Washington, D. C. To
laska, field service pastor.

LFS, Frederick J. From Prince of Peace
hurch, Bethel, Kan. To Portland, Ore.,
ission developer.

E, William M. From St. Peter's Church,
ighspire, Pa. To Fairbanks, Alaska,
ission developer.

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A new filmstrip for women's groups, congregations, young adults and adult S. S. classes. A CHANCE TO SERVE describes the opportunity for women, who have skills useful in church occupations, to give one year of diaconic service in a church agency or parish. Available, without cost. Write to The AIDS Program, 2900 Queen Lane, Philadelphia 29, Pa.

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IN CONCLUSION

THIS IS the time of year, as schools open, that newspapers in the U.S. keep a box score on how integration is progressing. There is no sudden change in the situation, but slow, steady progress.

Police had to call the fire department to turn their hoses on a few hundred segregationists in Little Rock who tried to block two Negroes from entering Central high school. The incident took one hour and 16 minutes, and was a quiet ending of the stormy story which began two years ago.

There is an argument about whether a Negro student can attend a "white school" in Chapel Hill, North Carolina. People in that state don't boil over easily, and no doubt the argument can be settled peaceably.

THE REAL TURN in the tide came last February in Virginia when a few Negroes went to school with white pupils in Norfolk. I ventured the opinion on this page last December that Virginia's governor, J. Lindsay Almond, "knew exactly what time of day it is," and was "ready with a strategy of retreat" from his state's all-out resistance to school integration. Some of my friends said I was too optimistic. But it is now proven that Governor Almond had a thoroughly realistic understanding of the situation, and also had superb political skill in rallying support for the policy he devised.

It was the maneuver in Virginia, avoiding the perils of widespread closing of public schools, which set the pattern which will be followed eventually in other states. It may take 30 or 40 years—until a new generation of whites and Negroes arrives—before the school situation is fully cleared up. That's not an unreasonable length of time in liquidating a st born problem which is rooted three c turies deep in American life.

What strikes me as so tragic is that great-grandfathers a century ago failed hit upon such an idea as "token eman pation" for solution of the problem slavery. If the U.S. Supreme Court, p haps in the Dred Scott decision, co have had the wisdom and courage to r that slavery was contrary to basic Am can law, but had given plenty of time gradual adjustment to this ruling, might have been spared the colossal hea break of the War between the States.

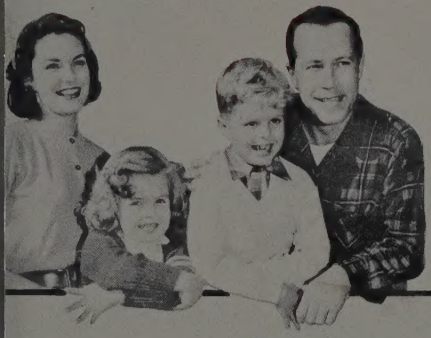
We have to live with the future, rat than with the past. There is evide everywhere that Negroes are slowly vancing toward their rightful social equ ity. I don't blame Negroes for being i patient with the slowness of this advan But patience will be the important thi if the situation is to improve steadily.

I FEEL certain that members of c churches generally within the last four five years have begun to realize that a tudes toward this race question are clear-cut test of their Christian conscien These attitudes are no longer just b rowed from the surrounding secular c ture. For many thousands of us, the lig of the gospel has actually been focused an inflamed problem of our daily life.

There's no way to prove, in theo that the Christian gospel means anythi It's only as the gospel produces resul measured according to the love we b come capable of demonstrating in o daily lives, that we have anything th may convince the skeptics. It seems me that such results are visible these da in the changing attitudes regarding ra relations in America.

—ELSON RUFF

Lutheran Mutual's Family Plan



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